

THE PRACTICE OF THE FAITHFUL.

Containing
Many Godly Prayers
both for Morning and Evening,
and other necessary occasions.

Together with divers profitable
and comfortable Meditations, *Necessary to be remembered and practised
of every Christian.*

Whereunto is added, an Account of two Remarkable Providences, The 1. in the preservation of Eight men in Greenland.
2. The strange Escape of two Christian Slaves from the *Turks*; adorned with Sculptures lively expressing the said Relations.

The Ninth Edition Corrected.

Col. 4. 2. Continue in prayer, and watch in the same with thanksgiving.

London, Printed for Will. Maitwood; and are to be sold at his shop, at the sign of the Bell, in Duck-Lane. 1675.

The PRACTISE of the FAITHFULL



Pharisee condemned



Stephen for aimes, prayed



Job prayed



place this after the epistle pag: 1.

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To the

Right Worshipful,
and Vertuous Lady;
Joan Leventhorpe

Good Madam; This Book of
private Prayer being brought
unto me by a Friend to peruse;
and being requested by him to
Write the Preamble to the Book; +
I might your Ladyship; on which



TO THE

Right Worshipful,

And Vertuous Lady,
the Lady

Joan Leventhorp.

Good Madam, this Book of private Prayer being brought unto me by a friend to peruse, and being requested by him to write the Preamble to the Book, I yielded him, and have made choice of your Ladiship, on whom I might bestow it; being assured of your devout affection, and kind acceptance of these my labours, and endeavours: I go not about to teach you what you know not; but rather put you in mind of what you know already,

The Epistle

dy, desiring nothing more than that
your pious disposition might increase
unto the period of your time. Prayer
(saith St. Augustine) is a speech to
God; when you read, God speaks
to you; when you pray, you speak
with God: a service it is of no small
commodity. For by it we obtain good
things, and remotion of evils; by
it our faith is exercised and increa-
seth, our love is proved, our zeal
is inflamed, Gods graces are augmen-
ted, his creatures sanctified, tenta-
tions vanquished; and the tempter ba-
nished: To this GOD hath given us
his precept, and made us a promise:
Christ hath also given us a pattern and
his own ensample: his Saints have
made it their practice, and we are
daily called unto it, and now more
than heretofore, the judgement of
God having been within these few
years very strangely inflicted upon
us, by grievous and long lasting pe-
stilence, by inundation of waters,
extremity of cold and heat, of drouth
and moisture, unusual diseases, and
outrageous winds, so as it may be fear-
ed he hath some further punishments
yet

Dedicatory.

yet remaining, except by our devout and instant prayers, and sincere repentance he may be pacified. I suppose it therefore not unmeet for every one to stir up himself, and to excite one another to this duty, so needful and commodious. Accept therefore I pray you of these things, as written to this end: so shall I count my labours (if any) well rewarded, and myself contented. The G O D of Grace vouchsafe you his grace, whiles you live on earth, and make you shine in immortal Glory with him in Heaven.

Your Ladiships

in all duties,

J T.



THE
PRACTICE
Of the
FAITHFUL.

HE that would pray well,
must know *what* he de-
sires, and with *what*
Mind: To pray fervent-
ly for things unlawful, is a thing
unlawful: and to pray coldly for
things lawful, will prove but a cold
suit; and the colder the Suiter,
the greater the sinner. One man
prayer going, and kneels not; ano-
ther prays kneeling, and goes not: Yet
both are heard, if their souls do
bend, if their minds attend, and if
As they

they burn their incense upon the right Altar.

One prayes and speaks not, another speaks and prayes not; This mans voice though loud is not heard, because his praying is all in voice, and nothing in vertue, in outward sound, and not inward sense: the former is heard, yet speaks not: for though his mouth be shut, yet his heart is open; his heart talks, though his tongue be tyed up, that's loud, though this be low.

One prayes but keeps no good order, yet gets his suit: another keeps time and measure, and yet gains nothing. This had the *art*, but the other had the *heart*. The best mind is the method: and he prayes orderly, that prayes honestly.

One justified himself in his prayer, and yet went away condemned; another condemned himself, and went away absolved. I will condemn my self that I may be justified, I will not justify my self, lest I be condemned. And though I did build an hundred Free-schools, a thousand Hospitals, ten thousand Colledges, and all this

this for the love of my Lord and Saviour Christ Jesus, and in love of Christianity and Christians for Christ his sake, yet would I write in the foundation of those Buildings, *God be merciful unto me a sinner!* And though I will condemn my self, lest I should be condemned of my Judge; yet will I not think I deserve to be justified, because I will not justify my self: but I will still pray for favour, lest the opinion of merit should hinder me from mercy; and lest whiles I look to be justified for condemning mine own justice, I meet with the sharpness of Gods Justice, forgetting the Justice of Christ, and Idolizing with a Justice of mine own, conceived for condemning my self of injustice.

One prayes for God, another for Goods; he obtains, for God is his *Goods*; this is still *poor and having*; because *goods* are his God.

One prayes for God, another for Goods, and it may be neither are heard: because the former wants his *heart*; and the later his *head*.

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4 The Practice

He that would find God, let him seek God for God, and other things under God.

God is found of *one* that sought him not, and another seeks and craves him but cannot find him at the first. Why? God will have the former serve and praise him, and the other to seek him still. Sometimes he shews us the liberty of his grace, and sometimes he tries the strength of our faith, and the truth of our love.

One man prays long, another is but brief, and both obtain alike: for God measures his gifts by his love, and not by the length of our prayers, by his own benignity, and not by our brevity.

One prays at length, and loses for lack of devotion: another is but short, and yet receiveth, because his affection is large and fervent.

One being long in his prayers is counted brief, while another being brief is counted tedious; the former is long, but vehement, the later is short and shallow, as cold, as brief, tedious and too long, because his pray-

prayer is too short for devotion, without sense, and soul.

One is very violent and importunate, and another is not so earnest in appearance, and yet this second only is heard. Either for that the former knows not Christ, or because his violence is rather from his strong sides than true sense, or a labour of lip rather than of love; or else perhaps caused by some horrid apprehension of hell, and not of love to God, or godliness for God.

Two men pray for the Kingdom of G O D, one importunately, the other remissly: the violent carries it away: the cold Suiter goes away empty. For God loves the labourious, and contemns the lazie: if men pray as if they prayed not, he also will hear as if he heard not. Pray feelingly if thou wouldest be heard favourably: and if thou wouldest taste of Gods benevolence, be thou sure to press him with all violence.

One prayes chiefly for *Grace*, and God gives him both grace and peace: another prayes only for *peace*, and God

God gives him neither grace nor peace : not peace, because he wants grace to use it ; not grace, because peace is all the grace he cares for : not peace, because he will punish him for not begging or esteeming grace ; and not grace, because he seeks not for it.

One prays for Gods blessing upon his meat, drink, physick, and labour, and God hears him not : another prospers in these things without prayer. What is the reason ? Is it in vain to pray ? No, pray for a blessing, and leave the event to GOD. It is sometimes a blessing to want such a blessing. By this dealing God shews he is tyed to no man by desert, he shews he will do with his own what he list himself, he will exercise thy faith and fortitude ; perhaps he means to hasten thee to better favours : and for the other, that respects not prayer, and yet prospers, God doth it to allure him to him, or (else it may) to fatten him up for the slaughter : in which case that prosperity is very

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adversity, and that seeming blessing, a true curse.

One prayeth conceiving, another reading : the one frames words to his mind, which is more easie ; the other frames his mind to words, which is not so easie ; yet both the one and the other prayeth and obtaineth, if they pray with good understanding, and godly affections.

A man may pray without book, and miss ; he may pray by a book, and get : for he that prayes by heart, without heart, do's nothing but talk : whereas he that prayes by book with his heart, doth both read and pray with devotion.

He reads a Prayer, but prayeth not, who reads without understanding, or affection ; and he likewise speaks, but prayes not, that utters words, and yet weighs not, nor heartily wishes for the things he speaks of.

Two desire grace : one of them obtains, the other gets it not. Is God partial ? or respects the persons ?

No.

No, but one desires grace, and useth the means and ordinances of grace, as the Word and Sacraments, and he obtaineth: another would have grace, but cares not for these means, and is rejected.

Some condemn the saying of one prayer often at one time: and so it may, if the heart repeat not as well as the tongue. But if there be an ingemination of affection, as well as of the supplication, it is not to be reprov'd. We can double our sins, why can we not, why should we not double our suits for the pardon of them?

One prayes weeping, another cannot shed a tear: yet both may be heard: for the sobs and sighs of the Soul are as sensible to Gods ear, as tears are to the eye: and the soul can shed tears, though the eyes be dry. As also the eyes can water, when the soul is not wet. The best tears are the throbs of a broken and bleeding heart.

Some imagine that they can make *powerful* Prayers, thinking with their words and arguments to prevail with God Almighty: whereas in truth, if

if any man be heard, it is not for the sweetness of words, the variety of matter, the multiplicity of reasons, but through the intercession of Christ, who doth make God propitious to us, and to accept our poor and humble prayers.

If my prayers be heard, I will ascribe it to Gods dignation, and not to my dignity; to Gods benignity, and not to my prayers excellency; to his care, and not to my tongue.

Praying and wishing is not all one. He that wishes doth not alwayes express or define a person, from or of whom he wisheth some good unto himself: but he that prayeth, prayeth to some body.

But whether men wish or pray for any grace, it is no sign of saving grace, except the means of grace be loved: neither shall that grace be granted, whiles these means are neglected. Those means can do nothing without God: and God, to wit ordinarily, will do nothing without them.

Some are *wide-mouthed*, but *close-fisted*: they will promise much, but per-

perform little, part with nothing : but God is open handed and open hearted ; his promises are performances , and his words works. He is *Verity*, and cannot lye : he is *Vertue*, and cannot fail : his power is able to make good his promise. Amongst men promises are often as weightless as the wind : some would perform, and cannot : some could, but will not : but God both can, and will : his will is not larger than his power : but what God doth will , that God doth work : and whatsoever he is able to will , he is able to work. It is pittie then but that he should want , that may have for asking.

Haughtiness is abominable in a Suiter, but humility pleaseth ; yet all that talk of humility are not truly humble. Some are *humble proud*, proud of humbleness : but indeed, he that is proud of humility, doth want humility , and swells with insolency. I would have all men pray humbly : yet let no man think he deserves to be heard for his humility : the
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opinion of such a merit will stop the passage of mercy.

Others forsooth will needs be so humble, as that they will not go only and alwayes to GOD directly, but with the craved aid of *Saints departed*. Truly I desire to be humble; but I would not be humbler than my God requireth: such humility is either pride of heart, or ignorance of head. I confess I am not worthy of my self to present my self and my suits unto so high a Majesty; but his precept and promise doth embolden me: and what I want in my self, it is supplied in my Saviour: his merits do cover all my demerits.

Some imagine they need not pray for that which they know they have: yet our Saviour bids us pray daily for our *Bread*. Thou hast bread now: thou maist be deprived of it by and by: or what if God deny it his word of blessing? If he do, thy bread may be thy bane, it may rot, it may hurt, and not help. I will pray for bread, as though I wanted bread.

bread. Though I were very rich, yet would I pray as poor. Though I knew I had God, yet would I still seek him, as if I had not found him.

Some pray for an alms, which yet will give no almes, they would receive good, but they will do no good, they would not be denyed in their own desires, but they will not stick to crosse the desires and good deeds of others: but doubtless, he that will give no almes to man, is unworthy to receive an alms of God: he that can without pittie see the wants of Christians, deserves that his own wants should be unpittied of Christ. He that crosseth the good desires and good deeds of others, deserves a crosse to his own, and a curse to himself. I will therefore do good, that I may find good. I will hear the cry of others, that I may be heard my self: I will not deny my good will to man, lest God should deny his good will to me. I will not crosse men in their lawful desires, lest that God should deny me mine.

Every

Every man will pray for his friends, but few for their enemies: yet he that will not heartily pray for his enemies, (as our Lord did, and *Saint Steven*,) he shall not be partaker of the prayer of our Saviour, nor the praise of his Saints. For Christ prayed only for those that should have his Spirit: and those only have the Spirit of Christ which do resemble Christ: and indeed it is just, that he that will not pray for his enemies, should be debarred of Christ, who out of his love did pray for his foes, and doth make them his friends. The Psalmist saith, *If I incline unto wickedness with my heart, the Lord will not hear me.* For indeed Gods ear inclineth to us, as our heart inclineth to him; and if we decline from him, and with our hearts incline to wickedness, we move him to decline from us, and to incline to wrath. If we regard not him in our hearts, why should he lend us his ears? If we will listen unto that which he would have us loath, why should not he loath that to which we would have him

him listen ? I will therefore expel my sins, lest God should repel my suits. *I will wash my hands in innocency, O Lord, and so will I go to thine Altar.*

Not to pray, or to condemn prayer, is a certain sign of a wicked man. I will therefore provoke my self to pray, that I may be assured that the Spirit of God is in me, and that the misery of the wicked belongs not to me, assuring my self that they that will not pray to God, make themselves a prey unto the Devil.

It is a rule of wisdom, *To serve the season* ; and wisely to be followed of them that delight in prayer, for there is a time, in which God is near, and ready to be found. Let us therefore seek him, while he may be found, and call upon him while he is near, or otherwise we may call and not be heard, we may seek him and yet not find him. There is also a time, in which a man may be better disposed to pray, than at another : let us therefore beware we lose it not, lest if we will not
Pray

pray when we may, we shall not be able when we would.

I have heard some complain of their dulness, and bewail their indisposition to pray: Let them but lengthen their complaint, and lamentation, and strike their rocky hearts with a serious remembring of their own misery and Gods mercy to them, and by the grace of God prayers shall gush out of their hearts, as waters did out of the *Rock*. Neither despair, though thou feelest thy self as dead: for it is a true token of the life of the spirit, to feel and lament the deadness of the spirit.

Some imagine, if God hear them not so soon as they desire, that he will not hear them at all, and that they are of no reckoning with him: in which they are injurious to themselves, and to God; to *themselves*, because this fancy doth quench their fervency, and hinder their perseverance; and to *God*, who doth not alwaies hate, when he makes as though he hears not. For by seeming to neglect us, and by denying
our

our suits at the first, he would rouse up our spirits, he would try our patience, and exercise our faith; he would shew us that not our merits, but his own mercy moves him to hear us: and finally, he would instruct us to make more account of his benefits, when they come. For commonly things lightly obtained, are lightly esteemed.

Many men pray for things, that are hurtful to them, I will therefore beg temporal blessings, as they may be blessings to me: and whatsoever I pray for, I will submit myself to his wisdom, and desire him to hear me, not to my prayer, but to my profit, not as I *think*, but in what he *knowes* to be fitting for me.

There are certain men devoted to their wicked lusts, that stick not sometimes to say that they care not, so they may have half an hour before their death to repent them of their sins, and to pray to God for mercy. These men by their presuming of mercy, are in great danger to feel the severity of Justice. They speak

as if they had repentance in a string,
as if they could pray when they listed,
as if they could have God to hear
them, when they would themselves.
But I will repent and pray for mercy
in my youth, lest I should be rejected
in mine age: I will cry now, that I may
be heard now: I will not refuse to
seek him now, lest I should not
find him anon: I will sue unto him
for his grace, whiles I am like to
live, that I may not be refused when
I am like to die. I will die, whiles
I live, that I may live when I am
dead: and I will pray whiles I may,
lest I cannot when I would. I will
live, whiles I live, that I may not
die, when I die: I will sue for grace
now, while it is offered, lest for
contemning grace now I should be
denied grace hereafter.

Because God hath set down all
things in an unchangeable and eter-
nal decree, and hath determined
from eternity what gifts he will
give unto the Sons of men, therefore
some imagine that it is to little or
no purpose for a man to pray. This
is a prophane and foolish fancy:

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prophane, because it draws aside the heart from duty. For the rule of our obedience is not the secret decree of God, but his revealed pleasure. Now his will which he hath disclosed to us, is, that we ought to pray unto him, and that continually. I say again, it is a *foolish* fancy: for as God hath ordained the end, so he hath appointed means unto it: as he hath ordained to give men these and these gifts, so he hath ordained and commanded that men should ask them. And if he give temporal things to any man, that is not devout, pious, and understanding; know that such things, which should have been for his good, do make for his destruction by reason of his corruptions. But this is a certain truth, God gives nothing to any, which is a true blessing unto him, but he gives him grace truly to desire it. I will therefore ask, lest I should not receive, I will seek, lest I should not find, I will knock, lest the gates of grace should not be opened to me. I will sincerely, instantly and incessantly

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of the Faithful. 19

santly pray for glory , that I may have hope that God will vouchsafe me glory.

These things (good Reader) I have written for thy profit which I commend to thee, and thee to God : farewel in Christ.

Tri-uni Deo gloria.

B 2

C E R



CERTAIN

Necessary Rules to be remembred of every Christian con- cerning Prayer, &c.

1. **I**F thou wouldest make such a Prayer as God may be pleased to hear, thou must repent thee of thy sins, and daily renew thy repentance as thou renewest thy sins, *Isa. 1. 15. Dan. 9. 5, 6.*

2. Before thou makest thy prayer to almighty God, thou must be, or at least desire to be reconciled to those, whom thou hast offended, as need requireth. *Matth. . 23. Mar. 11. 25.*

3. Thou

3. Thou must prepare thy self both in heart and mind, as one that is to speak familiarly unto God. *Eccles.*

5. 1.

4. Every petition thou makest, must proceed from a lively sense and feeling of thine own wants, and of thy spiritual poverty, for otherwise no prayer can be powerful and hearty, and consequently, acceptable unto God.

5. Thou must endeavour that thy prayer do proceed from an earnest desire of that grace thou wantest; and this desire indeed before GOD is prayer it self, *Exod.* 4. 15. *Rom.* 8. 16.

6. Thy prayer must proceed from saving and true justifying Faith, because it is impossible that either thy person, or thy prayer, or any other duty thou performest; should be pleasing unto GOD without Faith, *Heb.* 11. 6.

7. It must be grounded upon Gods word, and not framed after the carnal opinion and fancy of thine own brain: as 1 *Epist.* *Job.* 5. 14.

8. Thou must present thy prayer to God alone, and to none other, for none else can hear all men, in all places, and at all times but he only.

9. It must be presented to God in the name, merit, and mediation of Christ alone, for we our selves are not worthy of any thing but shame and confusion, *Coloss. 3. 17. Joh. 16. 23.*

10. Thy affections should be instant and persevere in Prayer, and that not only in the time of Prayer, but also afterward, and till the thing asked be granted. *Luke 18. 1. Esay 62. 7.*

11. Every Prayer should ordinarily have in it, if it be set and solemn, some thanksgiving unto God for his benefits both for soul and body. *Phil. 4. 6.*

12. When prayer is ended, thou must have a particular Faith whereby thou maist depend upon God for the granting of thy particular requests, so far forth as God shall see them fitting for thee. *Mar. 11. 24.*

13. Lastly, thou must labour to do
and

and practise that which thou prayest for, and not only to pray for blessings: but to use all lawful means whereby those blessings which thou askest may be obtained.

12. *Brief notes shewing the necessity of Prayer.*

1. **B**Ecause without prayer we cannot give unto God his due glory which belongs unto him.

2. We can neither be assured that we are Gods Children, nor that we have right unto any Creature, before we make conscience to practise this duty daily. *Rom. 8. 15, 16.*

3. All things are sanctified unto us by the word, and by Prayer; therefore without prayer every thing works to our condemnation, *1 Tim.*

4. 5.

4. Without prayer we cannot look to obtain any thing from God as a blessing, nor to turn away any evil from us. *Mat. 7. 7.*

5. We are no better than Far h-wermes, and Worldlings, and not

fit to speak of any thing well without prayer, *Rom.* 8. 5.


6. The Lord our God commands us all to step into the breach with Godly *Moses*, and by hearty prayer to stay his hands from being avenged of the iniquities reigning amongst us, *Ezek.* 22. 30.

7. God requires a daily and constant course of prayer at our hands, which hath been the practice of the Saints of God in all ages, *Job* 1. *Psal.* 1.

8. God doth daily bestow blessings upon, us therefore we must daily serve him. *Lam.* 3. 13. *Psal.* 103. 3.

9. Because Satan is never weary of tempting us, therefore we should have our loins girt, and be alwayes upon our watch to resist him. *1 Pet.* 5. 8.

10. We have not a daies warrant, no not an hours certainty of life, therefore we are at no time to be unprepared : because we know not the hour when our master cometh. *Mat.* 24. 42.

11. We are Pilgrims and Travelers in this World, and therefore  we

we must travel each day homeward
to our own Country. *Heb. 1. 10.*

12. By our calling we are Watch-
men, Souldiers &c. and therefore we
must daily be exercised in this our
spiritual warfare, as 2 *Tim. 3. 6.*

B 5

Set



*Set a Watch, O Lord, before my
mouth, and keep the door of my Lips.
Psal. 141. 3.*

*Let the words of my mouth, and the
meditation of my heart, be accep-
table in thy sight, O Lord my
Strength, and my Redeemer. Psal.
19. 14.*

MUNDAY:

*Morning prayer for private Fami-
lies.*

O Lord our God, who art in thine
own Majesty most unspeakably
blessed and glorious, towards us in Je-
sus Christ thy dear Son most pati-
ent and gracious, we confess that we
are unworthy to come into thy pre-
sence, by reason of our great and
crying sins, which with a fearful hand,
and in a high nature we have com-
mitted

mitted against thee from time to time,
we have broken thy holy Laws,
from the first to the last, from the
least to the greatest, we were not
only conceived and born in sin, but
we have so lived (O Lord) we con-
fess as though we had been born
to no other end than to sin against
thy Majesty, and to grieve thy holy
spirit, our whole lives have been
nothing else but a course of sin, we
have run through sins of all kinds,
we have sinned against thee, and
against all thy creatures; against hea-
ven which is loth to cover us, be-
cause our sins exceed the number
of the Stars thereof; and against the
earth which groans to bear us, be-
cause our sins exceed the number of
the dust thereof. O Lord if thou
shouldest now call us to a strict ac-
count for our manifold transgressions,
nay were it but for the least sin of
all our lives, or for the many defects
thou mightest discover in our prayers,
even here thou maist find sufficient
cause to leave us unto our selves in
this life, and after this life is ended,
to give us our portion in that lake
that

that burns with fire and brimstone, where is weeping, and wailing, and gnashing of teeth. But we know that thou art a merciful God, abounding in loving kindness, and truth, therefore we are bold to appeal from the barr of thy Justice, to the bowels of thy compassions in Jesus Christ, beseeching thee, that thou wouldest not look upon us, as we are in our selves, cloathed with the rags of our own filthy corruptions, but as we are attired with the Robes of Christs most blessed righteousness. O look upon his most precious blood, which he shed for us, and therein let our souls be bathed, and washed, and give us grace, we humbly pray thee, to look into our selves, to examine our own wayes, to try and to search our hearts, and to leave no sin unrepented of, open our eyes that we may see them, open our hearts that we may mourn for them, and strengthen our endeavours to strive against them: create: in us new hearts, and renew a right spirit within us. It is enough O Lord, nay too too much, that we have spent so much of our precious
time

time past, in the Vanities of the world and the lusts of the flesh hitherto. O give us grace, so to order our steps, for the time to come, that we may dedicate, whatsoever of our age is to run in this miserable world, wholly unto thy service hereafter, that so we growing from grace to grace, and from vertue to vertue, and from one degree of righteousness to another, we may in the end of our dayes, enjoy likewise the end of our hopes, the salvation of our sinful souls in Jesus Christ. We bless thy name O Lord, for bringing us safely past the dangers of this night, making our Houses a safe habitation unto us, and our beds which might have been our Graves, a place of quiet rest and sleep, for refreshing our weak bodies, renewing this light upon us, and thy compassion with the morning. Lord be with us this day and ever, both at home and abroad, alone and in Company, at all times, and upon all occasions, do not forsake us, nor leave us to our selves, and to Satan, for then we shall run headlong into all sin, and misery, we pray

pray thee make us faithful and fruitful in the duties of Christianity, and in the labours of our Callings, that it may be our meat to do thy will, and to finish thy work. Bless and prosper the works of our hands, the words of our mouths, and the thoughts and purposes of our hearts, make us thankful to thy Majesty, for all thy mercies, spiritual and bodily, temporal and eternal; as also for thy fatherly corrections, wherein we know thou aimest at our good, esteeming it a singular favour that we may come to Heaven any way. Give us we beseech thee contented minds in all estates, with a right and holy use of prosperity and adversity, and measure out unto every one of us thy servants such a portion of life, health, peace, liberty, maintenance, and credit as may be most expedient for us, in respect of our several callings, charges, and other necessities. Bless the chosen people throughout the World, gather thy Saints together from all quarters of the earth, and call home the wandering sheep of thy fold where-soever dispersed, that there may be
one

one fold, and one chief shepherd
 Jesus Christ. Remember thine
 ancient people, the *Jews*, who have
 lain so long under that curse and
 hardness of heart, which they brought
 upon themselves by their sin in cru-
 cifying the Lord of glory. But a-
 bove all we in this Land bless thy
 name for Christ Jesus that Jew-
 el of thy Love, the greatest gift
 that ever thou gavest to the sons of
 men, and for thy glorious Gospel
 so plentifully preached among us,
 causing unto us a day of salvation,
 and the day-spring which from on
 high hath visited us. O Lord con-
 tinue this day for ever, and say
 to this Sun, that it stand still in
 in our firmament, and hasten not a
 going down. Lord turn to us, and
 turn from us those heavy Judgements
 our sins most justly have deserved;
 we pray thee make our sins as bit-
 ter to remember, as ever they
 have been pleasant to commit, and
 as thou dost teach us by thy word,
 to deny all ungodliness, and world-
 ly lusts, and so live soberly, justly
 and godly in this present world :
 so

so teach us by thy Spirit, to number our daies aright; that knowing how frail we are, we may apply our hearts to true Wisdom. We bless thy Name, for manifold deliverances, publick and private, especially those memorable deliverances never to be forgotten, from the *Spanish* Invasion; from that matchless and merciless Gunpowder Treason, invented and intended by those sons of *Belial*, whose hearts were full of blood; and from that late fearful contagion of the Plague, and Pestilence, when we were as brands taken out of the fire. Be merciful we pray thee to all that are afflicted under any of thy rods, look upon them with the eye of pittie and compassion, visit them with thy salvation, strengthen their faith, increase their patience, mitigate their pains, and work in them true remorse, and sorrow for all their sins, and give them the assurance of the pardon of them in Jesus Christ: if it be thy blessed will, thou canst restore them to their former health, but if otherwayes thou hast disposed
of

of them, fit them for thy self, prepare and preserve them for thine Heavenly Kingdom, that they may have a peaceable departure out of this earthly tabernacle into those heavenly mansions, which thou hast prepared for all them that love thine appearing: and give us grace, to be warned by the many examples of our mortality, which thou daily setst before our eyes, to prepare for our own dissolution, whenever thou shalt call us, sooner or later. These graces and whatsoever else thou knowest needful for us, we crave at thy hands for Jesus Christ his sake the Son of thy love, to whom with thee and thy holy Spirit be all honour and glory, service and obedience both now and ever. *Amen.*

MUN-

MUNDAY:

Evening Prayer for private Families.

O Eternal God, and in Christ Jesus our most merciful and loving Father, we thy unworthy and unprofitable servants, do here in thy sight freely confess, and acknowledge before thy Divine Majesty; that we are most miserable and wretched sinners, and grievous transgressours of all thy holy Laws and commandments: that as we were born and bred in sin, and stained in the Womb, so have we continually since that time multiplied many actual transgressions against thy Majesty, both in thought, word, and deed; so that our sins are grown more in number, than the hairs of our heads, and heavier in weight, than the sands by the Sea shore: therefore it is thy meer mercy that long ere this they have not pressed us down to the very pit of Hell; thou only O Lord, knowest our sins who knowest our hearts,

of the Faithful. 35

hearts, nothing can be hid from thy
 all-seeing eye : thou knowest both
 what we have been and what we
 are ; yea, our consciences do accuse
 us, of many and grievous evils,
 and thou being far greater than
 our conscience, art able to lay much
 more unto our charge : we appeal
 therefore from thy justice to thy
 mercy, which is above all thy
 works, how much more above our
 sins ? Intreating thee to look upon
 us in the face and countenance
 of thy well-pleasing Son *Christ Je-*
sus, for his sake, O Lord, we pray
 thee be good and gracious to all our
 sins and iniquities past, of what na-
 ture or kind soever they be, whe-
 ther of ignorance, or of knowledge,
 of commission of evil, or of omis-
 sion of our duties : wash them all
 away in the blood of thy dear Son,
 bury them in his grave, and lay
 such a weight of his righteousness
 upon them, so as they may never
 be able to rise up against us either
 in this world to accuse us, or in
 the world to come to condemn us.
 And because, O Lord, our nature is
fo

so prone to commit sin, and that with greediness, so that if thou shouldest even at this instant, give us a free pardon of all our sins, yet we confess, such is the corruption of our weak flesh, that without the restraining grace of thy Holy Spirit, we should fall into the same sins again, or into worse; therefore, we humbly pray thee most gracious God, not only to pardon that which is past, but also purge our present corruptions, and by the grace of thy good Spirit, prevent those that are to come: grant (good Lord) that we may think it more than sufficient that we have spent the time past of our lives, according to the lusts of the flesh, and after our own desires and fancies, and may now even resolve to dedicate the rest of our lives that yet remaineth, to thy glory, our own comfort, and the good of our brethren, through Jesus Christ our Lord.

We pray thee forgive us the sins committed against thy Majesty this day past, whether in thought, word,
or

or deed, either by committing that which thou hast forbidden, or omitting that which thou hast commanded, or performing it in a sinful, unreverent, cold and unprofitable manner. We praise thee for our life, health, safety, peace, liberty, food, and apparel, power and will, either to think, speak or do any good thing; we bless thy name for the dangers we have escaped, for the sins which (by thy grace) we have shuned, and for the good duties which (by the help of thy holy Spirit) we have in any weak measure performed, and for all other comforts we have enjoyed for soul and body, for this life and a better, for these and all other thy mercies which are more than we are able to reckon up. We yield all humble and hearty thanks that our hard and narrow hearts can possibly render to thy Divine Majesty. And now O Lord, we commit and commend our selves, souls and bodies, and all that we have to thy most gracious protection, beseeching thee to keep us, and ours, and

and all thine, as the Apple of thine eye, defend us from all those dangers which may happen unto us, either from Satan or wicked men, fire or water, or other casualties, and grant that though we sleep, yet our hearts may wake, wait, and be furnished for the coming of the Bridegroom. Bless and sanctifie our rest and sleep unto us, make it Sweet, Moderate, Quiet, and comfortable unto us, that being refreshed thereby, we may awake with thee, and walk before thee the day following and all the dayes of our lives.

In these our weak prayers, O Lord, we are not mindful of our selves alone, but of thy whole Church dispersed over the face of the earth far and wide: bless O Lord, the principal member thereof, our dread Sovereign, King *Charles*. Enrich his Royal Heart with all graces necessary for so high a place, stablish his Throne we beseech thee, and let his soul be bound in the bundle of life with thee, O God: bless our Queen *Katherine*, *James* Duke of

of York, &c. Bless all his Majesties most Honourable Privie Council, be thou present with them, and president over all their Councils, as may be most for thy glory, the honour of the King, the peace of the State, and the comfort of thy people. Bless all Judges and Magistrates of the Land. Bless the Ministers of thy word and Sacraments. Thou that art the Lord of the Harvest, send forth many faithful and painful Labourers, that they may feed thy people with knowledge and understanding; bless O Lord, all the afflicted members of thy Church, diseased either in body or mind, or both, especially those that suffer for the testimony of a good conscience. O Lord, to whom all their cases and necessities are manifest, we beseech thee to make all their beds in their sickness, lay no more upon them, than thou shalt make them able to bear, give a true sight and feeling of their sins, so far as may lead them to true repentance, with hearty sorrow for
the

the same. And good Father deal with them in mercy, and not in Justice; either to release them out of that present misery, wherein they are, either by life, that they may glorifie thee in this world, or by faithful departure, that they may be glorified of thee in the world to come. These mercies, most gracious God; and whatsoever else thou knowest (in thy wisdom) to be better for us, than we our selves can ask we beg them at thy hands, not for our own merits, for they are nothing, but for the merits of thy dear Son Christ Jesus, our Lord and Saviour, in whose name, and in whose words we conclude, *Our Father which art in heaven, &c.*

TUESDAY:

Morning Prayer for private Families.

Most gracious God and merciful Father, thou that art glorious in power and holiness; we thy poor and miserable creatures,
be-

being but dust and ashes , do here
humbly prostrate our selves , and
our sinful souls , before the Throne of
thy Majesty , confessing, and acknow-
ledging , from the bottom of our
hearts , that we are most vile sin-
ners , conceived and born in sin,
and that we are (by nature) no-
thing else but a lump of all wicked-
ness : whose nature and property
is to grow and increase in sin , as
we grow in years , and to wax strong
in wickedness , even as the powers
of our minds and bodies receive
strength. And although our cur-
sed estate doth herein greatly appear,
yet our sin is made out of measure sin-
ful , through the exceeding grace
which thou hast offered unto us by
the Gospel of thy dear Son, where-
by we are so far from profiting,
that of our selves without the grace
of thy holy Spirit in our hearts,
we should wax worse and worse :
wherefore we beseech thee, O Lord,
as our sins have magnified them-
selves in an infinite length, breadth,
depth, and height : so let thy mer-
cies (which pass all understanding)

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out

outstrip them : and howsoever by
 reason of our sins ; we have justly
 deserved to be deprived of all thy
 blessings in this life , and hereafter
 to have our portion with the De-
 vil and his Angels ; yet O Lord
 God , we pray thee remember that
 we are thy people , and sheep
 of thy pasture , whom thou hast
 redeemed with thy most precious
 blood : despise not (therefore , O
 Lord) the work of thy hands : but
 for thy glories sake , and for thy
 blessed names sake spare us , spare
 us good Lord , according to thy
 usual dealing with those which in
 prayer have had recourse unto thee,
 and according to the old and un-
 changeable nature of a kind , long-
 suffering , and merciful God. Thy
 mercy , O Lord , hath manifestly
 appeared unto us this night past , in
 that thou hast given us quiet rest and
 sleep , for the refreshment of our
 weak bodies, whereas (for our sins
 past committed the day before
 thou mightest justly , even in our
 dead sleep, have taken our souls from
 us, and so suddenly have brought us

to our account ; but it hath pleased thee to spare us , and to give us a larger time of repentance : O Lord , as thou givest us space , so we beseech thee give us also grace to repent us of our former evil wayes, and to turn unto thee. And for as much as thou hast commanded in thy holy word, that no man should be idle , but every one occupied in vertuous exercises , according to their Calling : we most humbly beseech thee , that thine eyes may attend upon us, daily defend us, cherish, comfort, govern, and counsel us , in all our studies and labours in such wise, that we may spend and bestow this day , and all the dayes of our lives, according to thy blessed will : setting thee alwayes before our eyes , and living in thy fear , ever doing that which may be found acceptable in thy sight, through Jesus Christ our Lord, in whose name we end as he hath taught us, saying, *Our Father which art in Heaven, &c.*

TUESDAY:

Evening Prayer for private Families.

O Almighty Lord God and (in Jesus Christ) our most merciful and loving Father, we thy poor and unworthy servants, do here (from the ground of our hearts) render unto thy Divine Majesty, in that poor measure we are able, all praise and thanks for all thy blessings and mercies, bestowed upon us from time to time, ever since we were born untill this present hour. Especially, O Lord, we thank thee for those inestimable blessings which concern a better life, and our eternal happiness: as our Election before the foundations of the world, our Creation into the world, our Redemption by the blood of thy dear Son Christ Jesus, when we were worse than nothing; our Sanctification by thy Holy Spirit, our Vocation from the world, our blessed hope of Glorification in the world.

of the Faithful. 45

world to come. O Lord we confess we have not deserved the least of these thy blessings, either Temporal, or Spiritual, but have rather given thee just cause to deprive us of every one of them, by reason of our manifold sins, both Original and Actual, which we have multiplied against thee from time to time. O Lord we confess that our Conception, our Birth, yea, and our whole lives have been in sin, living in the breach of all thy Commandments: Our fathers and mothers were sinful, deriving it even from our first Parents, *Adam* and *Eve*, and so to us: That as *Adam* purchased for us his Children, none other inheritance but the unhappy entrance into sin and corruption, and we being in his loynes, and engrafted into this detestable stock of sin: we are sorry O Lord, that we have offended thee so willingly, and disobediently strayed from thy holy Laws: yea we do unfeignedly condemn our selves in thy presence, for every one of our sins, purposing in our selves by the grace

of thy Holy Spirit, to forsake our former evil wayes, and to make more conscience of sin, than ever we have done heretofore. Now for as much as it hath pleased thee, to make the night for man to rest in, as thou hast ordained him the day to travel in: grant dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life. In the mean season we beseech thee grant, that (in our sleep) we be not overcome by any fantasies, dreams, or other tentations; but that we may fully set our minds upon thee, love thee, fear thee, and rest in thee, and that our sleep be not excessive or over much, after the unsatiable desire of the flesh, but only sufficient to content our weak natures: that we may be the better enabled the day following, to live in all godly conversation, in the discharge of our Callings, to the glory of thy Holy Name and profit of our brethren, through Jesus Christ our Lord

our Lord. Bless with us, we beseech thee, thy children, and Church in all places. Pour down thy blessings (in especial manner) upon the Kings most excellent Majesty, and his Royal Queen. Bless all the Nobility, and Magistrates of the Land. Bless the Ministers and Teachers of thy Holy Word, Lord, give a blessing to their Labours, that (by their Ministry) such may daily be won unto thee, as belong unto thine Election of grace. Bless and succour all the afflicted members of thy Church, wheresoever or howsoever distressed; be with them in all their sicknesses, lay no more upon them than thou shalt make them able to bear, give them the true sight and feeling of their sins, so far as may lead them to true repentance, and hearty sorrow for the same: howsoever it shall please thee to deal with them, let it be in Mercy, and not in Justice, knowing they are but flesh, and in thy good time send them a happy deliverance out of their misery, either by life, or by death, as it shall seem best to thy Majesty. Last-

ly, as duty binds us, we commend unto thy Fatherly protection, all our friends and kindred according to the flesh, whether they be near or dear unto us in affinity or consanguinity, and all whomsoever thou wouldest we should commend unto thy Majesty: for them as for our selves, we beseech thee continue thy mercy and goodness towards us, even for thy dear Sons sake, Jesus Christ our Lord and only Saviour, to whom with thee and thy blessed Spirit our Comforter, be ascribed, as is most due, all honour, and glory, now and for ever. *Amen.*

WEDNESDAY:

Morning Prayer.

O Most merciful God and heavenly Father, we thy servants, do here humbly prostrate our selves before thy divine Majesty, acknowledging (here in thy sight) our heinous offences committed against thee both in thought, word, and work, so that our sins are grown more in
num.

number than the hairs of our heads ;
and if thou shouldest enter into judge-
ment with us, we could not be able
to answer thee one of a thousand :
they are so hainous , that the very
least of them , being but conceived
in thought , is sufficient in judge-
ment , to throw us down the Lake
that burneth with fire and brimstone.
Besides O Lord, we are guilty (be-
fore thy Majesty) of a huge mass
of corruption , which we have drawn
from the loyns of our first Parents,
which, of its own nature, is enough
to condemn us , if thou shouldest
deal with us according to Justice ,
though we had never committed
actual sin all the dayes of our lives.
Further, O Lord , we are full of
blindness, and senseless security, run-
ning on headlong to destruction ,
and committing sin after sin, although
not notorious to the world, yet hor-
rible before thy pure eyes, which
seest all things : but (O Lord) we
daily groan under the burden of our
sin , inwardly lamenting our own
folly. In Heaven , Earth, or Hell,
we see none able to sustain thy wrath.

for them, but even thy dear Son Christ Jesus, the Son of thy love, who in mercy infinite, and in compassion endless, hath suffered and overcome that endless punishment, which was due unto us for them. In him therefore, most merciful Father, and through him do we come unto thee, being fully assured, according to thy promise, that thou wilt accept and take that full recompence, which he our Saviour hath made for us on his Cross. In him therefore we see thine anger towards us appeased, and thy wrath satisfied, and our debt payed. O Lord enlarge our hearts with thankfulness to thy Majesty for the same, and make sin to die (in us) more and more, that we may hate, detest, and utterly abhor all sin in all men but especially in our selves, and strongly (through thy Spirit) set our selves in open War against all sin and wickedness, that we may not please our selves in the least sin, but streightly examine sin by the strict Rules of thy Holy Word; we may alwayes walk not only as before the eyes

eyes of Man ; but circumspectly
in this respect , that we have the
eyes of thy Majesty to take a view
of our doings. We humbly thank
thy Majesty , for all thy mercies
bestowed upon us , either for the
soul or body ; amongst the rest, we
acknowledge this not to be the least,
that we have quietly passed this night,
and that thou hast given us quiet
rest and sleep for the refreshment
of our weak bodies , which (with-
out the same) could not endure.
Grant we beseech thee that we
may bestow this day and the resi-
due of our life wholly in thy ser-
vice , walking faithfully and consci-
onably in our callings wherein thou
hast placed us. O Lord bless all our
Governours , whom thou hast set
over us in thy room , in especial
manner shewr down thy blessings
upon the Kings Majesty , bless him
both in body and soul with all graces
necessary for so high a Calling, and
make him long a Nursing Father
in this our Israel, for the propaga-
tion of thy truth, and the comfort of
thy Children. Bless his Royal Queen.
Bless

Bless all the Nobility , the Magistrates , and Ministers of thy holy word : and grant that every one of us , from the highest to the lowest , may walk faithfully in our places before thee all the dayes of our lives , through Jesus Christ our Lord. To whom with thee , and the Holy Ghost , be all praise , and glory , both now and ever.
Amen.

WEDNESDAY :

Evening Prayer for private Families.

O Eternal and everlasting Lord God , and in Jesus Christ , our loving Father , thou which hast given us our bodies , and souls , our health , our strength , our maintenance : whence have we all these things but from thee ? thy fatherly protection over us this day in our calling , to whom can we ascribe it but unto thee ? that we have lived hitherto , that we have not been swallowed up with some sudden judge.

judgement, that Satan had not his will upon us, that we know the way and the means to a better life, that we are delivered from the power of darkness, and translated into the Kingdom of thy dear Son, that we have daily access into thy glorious presence to offer up our Petitions unto thee, and to make known our wants; whence are all these blessings, O Lord, but from the freedom of thy grace? We confess, O Lord, if thou hadst given us our deserts, we should have perished long ago: therefore it is from thy mercy alone, that we are not consumed. Now, if receiving so many blessings from thee, we should not stir up our selves to return some thankfulness to thy Majesty for them, how wretched and miserable creatures should we be? O Lord we pray thee make us ashamed of our unthankfulness, wound our hearts with the consideration of our own dulness, whom so many favours have not wrought unto more obedience: and vouchsafe, we humbly beseech thee, (notwithstanding our small de-

deservings) to look graciously upon us, and accept this our Evening sacrifice of praise, which we do here render unto thy Majesty. O Lord, let not the scantness of our service, make thee turn away thine eyes from us, but even as thou art wont to spare thy servants, as a man spareth his own son that serveth him, and in them to accept the will for the full performance; so be pleased to look upon us, in Jesus Christ; grant that we may sensibly feel the power of his death, killing sin and corruption in us, and the power of his resurrection, raising us up to newness of life. Make us resolve to renounce even our sweetest and best beloved sins, and not to take liberty to our selves, to continue in any known ungodliness; that we may think it more than sufficient, that we have hitherto given the reins to our own lusts, therefore now to labour to stop and kill all sin in the beginning, before it come to the act, and resolve to bestow the rest of our lives according to thy blessed Word. And because the night is at

at hand, which thou hast appointed for us to rest in, we beseech thee to take us into thy fatherly protection this night and ever: command the guard of thy holy Angels to pitch their tents about us, and preserve us both sleeping and waking, that we may be the better fitted and prepared, the day following, to go on in our vocations and callings, to thy glory, our own comforts, and the benefit of our brethren, through J E S U S C H R I S T our L O R D and S A V I O U R. In whose name we beg these mercies at thy hands, and whatsoever else thou knowest to be needful either for soul or body, better than we our selves can ask, in that form of Prayer, which he himself in his Holy Word hath taught us, saying, *Our Father which art in Heaven, &c.*

THURS-

THURSDAY:

Morning Prayer.

MOST merciful GOD, and loving Father, we thy poor and unprofitable servants, do here humbly cast down our selves, and our sinful souls before the footstool of thy Majesty, acknowledging and confessing, that we are not worthy to approach into thy presence: much less to have any thing to do with thee in any part of thy most holy worship and service; seeing we have lived and continued in the breach of thy holy Commandments, not only through negligence and infirmity, but many times wittingly and willingly, contrary to our own knowledge, and the holy motions of thy good Spirit, to the wounding of our own souls and consciences, and to the great dishonour of thy Majesty. Lord we beseech thee regard us not as we are in our selves, but look upon us in the countenance of thy Son, our All-sufficient

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ent Saviour, Christ Jesus, for his sake we pray thee be gracious and good to all our sins, both in general and particular ; original or actual, of ignorace or of knowledge, of omission or commission , whereby we have offended thee, from the first hour of our conception, till this present time , Lord accept the death and passion of thy Son, as a sufficient ransome for all our sins , bury them deeply in his grave , and cancel the book of thy wrath, wherein thy are written, with his blood, that they may never be laid to our charge, either in this life present, or in the next. Let thy blessed Spirit seal the pardon of them all, to the comfort of our consciences. Furnish us, we beseech thee, with all needful graces , especially as Christians, to walk worthy of Christ Jesus in holy conversation : and vouchsafe to blefs all good means unto us, which thou hast sanctified for our continual growth in grace, and thy fear , especially thy holy word and the Ministry thereof : print deeply in our hearts all wholesome

some instructions, which are delivered and taught us out of the same by thy Ministers. Good Lord make us thankful evermore for all thy benefits bestowed upon us, chiefly for thy Son Christ Jesus, the fountain of all good to us and ours; as also for all those blessings that concern this life present, as health, liberty, apparel, and such like; for thy fatherly protection over us, and bringing us to the light of this present day. Keep and defend us (we pray thee) from all evil that may hurt us, and from falling into any gross sin that may displease thee: set thy fear alwayes before our eyes, that we may spend this day and all the dayes of our lives, to thy glory and the peace of our own consciences: for this day we beseech thee give a blessing to our endeavours in our calling, that we may be therein conscionably occupied, knowing that thou seest even the very secrets of our hearts, and that nothing can be done, be't never so secret, without thy knowledge; these

these mercies and blessings we pray
thee to grant unto us, for Jesus Christs
sake our Lord, *Amen.*

THURSDAY:

Evening Prayer.

ETernal God, and in Jesus Christ
our most merciful father, thou
which art the father of mercies, and
the *God* of all consolations, we thy
unworthy servants do here (accord-
ing to our bounden duties) hum-
ble our selves before thy Majesty,
and rendring in that poor measure
we are able all praise and thanks
for all thy mercies and blessings
bestowed upon us from time to time,
ever since we were born untill this
present ; for our election , creation,
redemption, vocation, justification,
sanctification , preservation, and the
hope of our glorification hereaf-
ter : as also for all those blessings
that concern this life present , fur-
nishing us continually with all good
things necessary that we stand in
need of. More especially, O Lord,
we

we thank thee, that thou hast preserved and defended us this day, from all perils and dangers both of body and soul, whereinto many have fallen, and we might also, had we not been guided by thy merciful providence. O Lord we confess to the shame of our own selves, that we are not worthy of the least of all these thy mercies, but as we were conceived and born in sin, so have we lived in iniquity, and in the transgression of thy Laws, not regarding to be governed by thy holy word, and therefore have justly deserved, that thou shouldest pour upon us all shame and misery in this life, and eternal condemnation in the World to come. But (O Lord) we know that thou art a God full of mercy, slow to anger, of great compassion, and willest not the death of a sinner, but rather that he should live. In confidence of this thy mercy, we confess before thy Majesty, our manifold sins, intreating thee to pardon them all, for the merits of Christ Jesus: and seeing thou hast given

us

us so large a time of repentance,
grant that we may now at length
return unto thee in sincerity of heart,
and contrition of Spirit. And for
this night present, we beseech thee,
sanctifie our rest unto us, that we
may enjoy the same as thy blessing,
that thereby our wearied bodies
being refreshed with moderate and
quiet sleep, we may be the better
enabled, to walk before thee in our
callings the day following, to thy
glory and our own comforts, through
Jesus Christ. Remember with us,
thy Church and Children in all pla-
ces, gather together thine Elect,
forgive the crying sins of this Land,
make an end of these dayes of sin,
and hasten the coming of our Lord
Jesus Christ. Preserve thine anoin-
ted and our dread Sovereign King,
and his Royal Queen, defend and
keep them from plots and treache-
ries both abroad and at home. Let
thy Spirit of wisdom, of counsel and
of upright judgement, rest upon all
the Lords of his Majesties Honour-
able Privy Council, the Nobili-
ty, and Magistracy, for the best
good

good of this whole land. Bless the painful Preachers of thy holy Word, give good success we pray thee, to their studies and labours, for the winning of so many souls, as thou hast ordained to eternal life. Comfort all thy afflicted that suffer under thy hand, and howsoever it shall please thee to deal with them, yet support them with patience and thankfulness, to undergo whatsoever it shall please thee to lay upon them; and when thou shalt see it fit, send them deliverance, that either by life or by death, Christ may be to them advantage. Lastly, we beseech thee, good Lord, to bless all our Kinsfolks in the flesh, and all others, whom thou wouldest we should pray for; hear us for them, and them for us, and *Christ Jesus* for us all. In whose name we shut up these our imperfect prayers, in that perfect form which he himself hath left us saying, *Our Father, &c.*

FRIDAY:

Morning Prayer for a Family.

Most gracious G O D , thou which art the King of Glory, and Father of Eternity; we poor miserable servants, dust and ashes, are ashamed that we can return nothing unto thy Majesty, for all thy mercies plentifully bestowed and graciously continued unto us till this present. We confess (Lord) that we have returned nothing unto thee but hatred for thy good will. Let it strike our hearts, we pray thee, that we have abused thy bodily blessings , unto covetousness, or intemperance ; thy patience unto presumption ; the grace of thy Gospel unto licentiousness in sinning. Let us abhor our selves , that we have prophaned thy Sabbaths, despised thy word , quenched thy Spirit, unhallowed thy Name , and many wayes defiled the holy profession we have taken upon us. Let us repent of our wilful blindness of mind , hardness of

of heart, and remorsefulness of conscience, whereby we have resisted the work of thy grace in us. Thou (O Lord) wouldest have purged us, and we would not be purged: thou wouldest have cured us, and we would not be cured. These and all other our sins, as well of omission as commission, let us recount before thee with true sorrow and astonishment of heart: But we humbly pray thee, gracious Father, do not straightly mark our iniquities, nor deal with us as we have deserved; for unto us belongs nothing but confusion and condemnation; but unto thee compassion and forgiveness though we have rebelled against thee. We have learned in thy Word, that thou art a God merciful and gracious, slow to anger, and forgiving iniquities, transgressions, and sin: Thou hast in the same Word made many faithful promises, that thou wilt be found of them that seek and sue for mercy unto thee. Thou hast satisfied thy justice in that ignominious death of thy Son, our alone Saviour Jesus Christ, for the sins of the whole

whole world of thine elect. Thou hast given us of thy Spirit, whereby we sinful wretches, are taught and inclined to forgive for thy sake, such as have offended us; how much more wilt thou shew thy self a faithful and merciful God, to pardon all our sins and to cleanse us from all unrighteousness? O Lord, teach us to rise up with thy Majesty against our sins, that our war with them may assure us, that we have peace with thee: let us not be such traytors to thy Majesty, as to harbour thy enemies: break off in every one of us, we pray thee, the wicked customs of sinning; and let us not (as if the load were too light) add more unto the weight and measure of our sins, but rather let us (in our proportion) bear part in the sufferings of our Saviour, ceasing from sin for his sake, who for our sakes refused not to offer up his innocent soul, a sacrifice for sin. Lord teach us to do thy will, knit our hearts unto thee, that we may fear thy name. Let thy good Spirit lead us in all the paths of righteousness, and make our barren nature fruitful in

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good works : quicken us (O Lord)
for thy Names sake, with the life of
Grace, and stablish our hearts with
thy free Spirit, teach us freely to
submit our selves to the easie yoke
and light burthen of our Lord Je-
sus Christ : let thy grace so frame
us unto hearty obedience, that thy
Commandments may not be grievous
unto us : let thy love in Christ Jesus
be so shed abroad in our hearts, by
the Holy Ghost, that no difficulties
may discourage us in the way of
well-doing : let the meditation of
that glorious Kingdom prepared for
us so possess and affect us, that the
love of this present world may seem
base and unworthy of us : let the
expectation of the sudden coming of
our Lord Jesus Christ, so awaken
us, that the short and momentary
pleasures of sin, or cares of this
life, may not lull us asleep and en-
snare us. And seeing (O Lord) thou
hast watched over us this night by
thy gracious providence, and hast
brought us to the beginning of this
day, grant that we may walk as
children of the light. Bless us (O
Lord)

Lord) in our places and callings ,
wherein thou hast set us, and let thy
kindness and mercy follow us all
the dayes of our life. For outward
blessings we submit our selves to
thy wise and fatherly providence,
beseeching thee to give us this day,
what thou knowest needful and ne-
cessary for the day : and give us
(we pray thee) such a portion, of
health, maintenance, credit, and all
outward comforts, as may make us
thankful and serviceable unto thy
Majesty. These blessings and what-
soever mercies either for soul or
body, how far forth thy good wis-
dom shall see them needful for us,
we beg them at thy hands, in the
name, and for the merit of thy dear
Son, and our alone Saviour, *Jesus*
Christ : in that form of prayer which
he hath taught us in his Gospel ,
Our Father which art in Heaven ;
&c.

FRIDAY:

Evening Prayer for a Family.

ETernal God, ever-living, and ever-loving Father in Jesus Christ, we here throw down ourselves at the footstool of thy Divine Majesty, humbly acknowledging from the ground of our hearts, to thy glory and our own shame that we are most vile, and wretched sinners; no wayes worthy of the least of all thy mercies, which thou shewest towards the children of men: but most worthy we are of the heavy plagues which are threatned (in thy holy word) against impenitent offenders. Father, we have sinned more than seventy times seven times against heaven, and in thy sight: leaving undone all those good duties thou hast commanded us, and committed all those sins, which thou hast forbidden, with greediness and outrage: we have sinned against thee, and against all thy Creatures, against heaven which is loth to contain us,

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because our sins exceed the number of the Stars thereof ; against the earth , which groans to bear us, because our sins exceed the number of the dust thereof : we most humbly pray thee to set them all over to the reckoning , which thy Son Christ hath made up for them upon his Cross, and never to lay any of them to our charge , but freely forget all , and forgive all : nail down all our sins and iniquities to the Cross of Christ , bury them in his blood , hide them in his wounds , let them never rise up in judgement against us. Be reconciled unto us in thy dear Son, concerning all matters past, not once remembring or repeating unto us our old and abominable iniquities, but accept us, as righteous in him , imputing his righteousness unto us, and our sins unto him. Let his righteousness satisfy thy Justice for all our unrighteousness, his obedience for our disobedience , his perfection for our imperfection. We intreat thee moreover, merciful Father, to give us the true sight and feeling of our mani-

fold sins, that we may not be blinded in them through custom, as the Reprobates are, but that we may be soon weary of them, as under a heavy burden, and much grieved for them, labouring and striving by all possible means, to get out of them. Good Father, touch our hard and flinty hearts, with true repentance for all sins, and let us not take any delight or pleasure in the least sin: and howsoever we fall through frailty, (as we fall often) yet let us never fall finally; let us never lie down in sin, nor continue in sin, but let us get up and turn to thee with all our hearts, and seek thee whilest thou maist be found, and whilest thou dost offer grace and mercy unto us. O Lord, increase in us that true and lively faith, whereby we may lay sure hold on thy Son *Christ*, and rest upon his merits altogether; let us so feel the power of thy Sons death, killing sin in our mortal bodies, and the power of his resurrection, raising us up to newness of life, that we may live holily, justly, and soberly in this present evil world: shew-

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ing forth the vertues of thee our
 God, in all our particular actions;
 that we may adorn our holy profes-
 sion and shine as lights in the midst
 of a crooked and froward genera-
 tion, amongst whom we live. For
 this cause, have mercy upon us (dear
 Father) we humbly pray thee, and
 never leave us to our selves, nor to
 our own desires, but assist us with
 thy good Spirit, that we may con-
 tinue to the end in a righteous course:
 that so at length we may be receiv-
 ed into glory, and be made par-
 takers of that immortal Crown, which
 thou hast laid up for all that love
 thee and truly call upon thee. And
 Lastly, O Lord, we praise thy Name
 for all things necessary for this
 life, as food, raiment, health, peace,
 liberty, and such freedom as we lie
 open unto every hour. And for this
 night present, wherein we are to
 take our bodily rest, we pray thee
 let thine holy Angels pitch their
 tents about us, and preserve us both
 in soul and body, both sleeping
 and waking; that in the morning
 following; we may be the better

enabled to follow our Callings, both to thy glory and our own comforts. Bless with us, we pray thee, thy children and Church in all places : continue thy Gospel and Truth unto us in goodness. We pray thee in mercy to bless our most Gracious King *Charles* ; preserve his Person and his Throne. Bless our Queen *Katherine* , *James* Duke of *York*, and the rest of the Royal Progeny. The Nobility, Magistracy, Ministry , and people of this Land, with every good mercy, thou knowest (any wayes) fit for any of them. This (O Lord) we crave at thy hands , for Jesus Christ his sake, our Lord and blessed Saviour. To whom with thee , and thy blessed Spirit ; be given all honour , glory, majesty, and dominion, now and for evermore, *Amen*.

SATURDAY:

Morning Prayer.

Most glorious G O D, and merciful Father, I thy most unworthy creature do here confess before thy Divine Majesty, to thy glory, (though it be to the shame and confusion of mine own face) that I am unworthy to appear before thee: much more unworthy to offer up my prayers unto thee, with confidence that thou shouldest hear them and grant my requests, by reason of my manifold sins, and innumerable transgressions, that I have heaped up against thy Majesty, ever since I was born, untill this present day. And now (O Lord) being come before thee, I must needs confess the vileness of my estate. I was conceived, bred, and born in sin, and in sin have I continued all my dayes, I have drunk iniquity like water; yea, I have drawn it after me, and tyed it unto me, as with great ropes: yea, I have

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even

even made a mock of sin, and it hath been a pastime unto me to do wickedly : Notwithstanding (O Lord) thou hast called upon me , but still I have refused : thou hast again and again stretched out thy hand , but I have not regarded : thou hast sought to reclaim me , but I have hated to be reformed : thou hast often called upon me by thy blessed word, yet notwithstanding I have despised thy patience, and abused thy goodness ; so that I have given thee just cause to heap upon me all thy fearful plagues and punishments, which (in the extremity of thy Law) do belong unto the wicked. It is thy unspeakable mercy , that thou didst not make my bed my grave, never to have risen again , but (O Lord) I know there is abundance of mercies with thee , that thou mayest be feared : and exceeding experience have I had of thy goodness, long-suffering , and patience towards me ; therefore , I grow in hope still, that thou purposest me good and not evil, to save me and not to de-

destroy me : beseeching thee to
accept the death of Christ, as a
full satisfaction for all my sins, to
wash them away in his blood, and
to bind them in one bundle, and
cast them behind thy back, never
to be remembred. I humbly thank
thy Majesty, for thy manifold mer-
cies extended towards me this night-
past, and all the dayes of my life,
for my quiet rest and sleep, my food
and raiment, my health, peace, and
liberty, and the hope of a better
life, in the merits of thy dear Son
Christ Jesus. For all these thy me-
rits O Lord, I have nothing to
render unto thee, but thine own.
If I could give thee my body and
soul, they might be saved by it,
but thou wert never the richer for
it : yea, even since I rose, I have
tasted many of thy blessings : and
thou hast begun to serve me. I can
shew no reason why thou shouldst
bestow all these blessings upon me
more than others, but that thou art
merciful ; and if thou shouldest draw
all back again from me, as justly
thou mayest, I have nothing to say,
but

but that thou art just. And seeing (O Lord) I am now to enter into the affairs of this day, I beseech thee bless me in the duties of my Calling, this day and ever : for idleness and godliness cannot stand together, and it is thy pleasure, that in the sweat of my face, I should eat my bread. O Lord, preserve me from all fraudulent and deceitful courses : draw my affections more and more from the love of the world : and fix my heart upon those things which are above : and if things succeed according to my mind by thy blessings upon my labours, make me thankful unto thee : if any cross come, make me patient and careful to profit by every chastisement, that it shall please thee to lay upon me, knowing that howsoever they are grievous for the present, yet in the end, they will bring the quiet fruit of righteousness, to all them that are thereby exercised : which GOD grant for his Christs sake, to whom, with the holy Spirit, be all praise now and ever, Amen.

SATURDAY:

Evening Prayer.

O Eternal God , Father of our LORD JESUS CHRIST , and in him, my most merciful Father, I humbly confess before thy glorious presence , that I am altogether a lump of sin , and a mass of corruption : and therefore have forfeited thy favour, and incurred thine high displeasure , both in thought, word and deed. My sins (O Lord) are more in number, than the hairs of my head : yea , far more than I can possibly feel or know : and if I should go about to reckon up my particular offences , I know not where to begin , or where to make an end. It is thou (O Lord) who knowest my sins, to whom the secrets of my heart are manifested , and nothing can be hid from thy sight. Besides, my Conscience doth accuse me of many grievous evils, and I daily feel by woful experience, how frail I am , how prone to evil, and

and backward to all goodness, my mind, my heart and affections, and all the faculties both of soul and body, are full of vanity, prophaneſs, dulneſs, deadneſs, and drowſineſs in matters of thy worſhipping and ſervice. But (O dear Father) I have learned from thy mouth, that thou art a God full of mercy, ſlow to wrath, and of great compaſſion and kindneſs towards all ſuch as are heavy laden and groan under the burden of their ſins. O Lord, extend thy great mercy toward me poor ſinner, and give me a general pardon for all mine offences whatſoever; ſeal it to my conſcience in the blood of thy dear Son Chriſt Jeſus, aſſuring me more and more of thy love and favour towards me, and that thou art a reconciled Father unto me in the ſame Chriſt. O Lord, I beſeech thee principally, give me victory over thoſe ſins, thou knoweſt my nature moſt prone to commit. Mortifie in me whatſoever is carnal, and ſanctifie me by thy good Spirit, and knit my heart unto thee for ever. Lord, grant

grant that I may take delight in the reading and hearing of thy holy word : that I may love and reverence all the faithful Ministers of the Gospel. Give thy servant (O Lord) a melting heart, that I may tremble at thy words. Let not my sins hold back thy mercies from me, nor mine unworthiness stop the passage of thy grace. I most humbly thank thee for all thy blessings bestowed upon me, necessary for this life, as food, rayment, health, peace, liberty, &c. which many of thy dear children do want, being notwithstanding bought with the precious blood of Christ Jesus as well as I. But above all, dear Father, I praise thy Name for the blessings of a better life, especially for thy holy Word and Sacraments, and all the good I enjoy thereby; for the continuance of thy Gospel, the Word of Truth, the means of our salvation: for the death of thy Son and all that happiness I receive thereby. O Lord, open my blind eyes every day more and more, to see and consider of thy great and
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marvellous love towards me in all these things, that by the due consideration thereof, my heart may be drawn nearer unto thee, to love thee much, because thou hast given much: and as thou dost abound towards me in goodness, so grant that I may abound towards thee in obedience and thankfulness. Seeing thy Sabbath is now approaching, which thou hast commanded to be sanctified, O Lord fit and prepare me aright, for those holy duties, pardon the weakness of the flesh, and accept of the willingness of the Spirit: And in these my weak and imperfect prayers, O Lord, I am not mindful of my self alone, but of the whole estate of thy Church, wheresoever. Bless all Christian Kings and Princes, calling upon thy name; especially our dread Sovereign, the Kings Majesty, and his Royal Queen. Bless all the Nobility, the Magistrates of the Land, that all their Councils and labours may begin at thy fear, and may be referred to thy glory. Succour and comfort all those that are com.

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are comfortless, sanctifie all their afflictions and troubles unto them, that they may tend to thy glory and their own good. Finally, (O Lord) according to my bounden duty, I commend unto thy Majesty, all my friends and acquaintance, beseeching thee for them, as for my self, to bless us all in all particular places, and grant that we may do those things which may be to thy glory and our comforts, through *Jesus Christ* our Lord. In whose Name I end as he hath taught me, saying, *Our Father which art in Heaven, &c.*

Morning Prayer for the Sabbath day before hearing of the Word.

O Most gracious God, and merciful Father : we thy unworthy servants, do here prostrate ourselves, our bodies and souls, to offer up to thy Majesty, this morning sacrifice of praise and thanksgiving, for all thy mercies and blessings bestowed upon us : we bless thy name, for quiet rest and comfortable

table sleep this night passed, from all perils and dangers of the same. We confess, O Lord, if thou shouldest deal with us according to our deserts, thou mightest have made our beds our graves, and our sleep our death; even for the sins of this night past. O Lord, we have done more against thee this week, than we have done for thee all the dayes of our life: yet notwithstanding, O Lord, manifold are thy mercies towards us still, and thy goodness is infinite: in every particular, which befalleth us, we have exceeding experience of thy love. It is thy great mercy, that we (which have so many wayes provoked thee) should be suffered to live to behold the light of the day. But herein thy mercy is much more manifest, that having been heretofore prophaners of thy Sabbaths, barren and hypocritical professors of thy holy Word: yea fruitless and unprofitable hearers of the same, that we should yet enjoy the blessed opportunity of another Sabbath. Lord, we confess,

felf, that thou mightest juſtly have
 fatted up our hearts and given us
 over to a Reprobate ſenſe, and com-
 manded the doors of thy San-
 ctuary to be ſhut up againſt us, and
 not to ſuffer us to tread within thy
 Courts. O Lord, grant that we
 may rate and eſteem thy mercy
 towards us in this kind, according
 to the true value thereof : and that
 we may not careleſſly forget this,
 or any other of thy favours. And
 as thou haſt of thy mercy brought
 us to the beginning of this holy
 Sabbath : ſo we humbly pray thee,
 enable us to ſanctifie the ſame, as
 thou requireſt, and our duty binds
 us. Lord make us to remember that
 this is not any commandment, or
 ordinance of man, but that it is
 thine own ordinance, and one of
 thoſe laws, which thou wroteſt with
 thine own hand, namely, that this
 day ſhould after a more eſpecial
 manner, be conſecrated to thy ſer-
 vice. Lord give us grace that in
 this thy Sabbath, we may beware
 of doing our own works, or of
 ſeeking our own wills, or of ſpeak-
 ing

ing vain and idle words ; that we may seriously bind our selves to the performing of such duties , as do belong to this day. O Lord , we know that herein we shall meet with many corruptions in this holy service : our own corrupt nature and affections , will think it a task that cannot be endured. Besides, in the world, we shall have many examples of the wicked, to draw and intice us from our diligence and constancy in our godly course : but we beseech thee from the bottom of our hearts, to strengthen us, that these things prevail not against us : and grant that we may more esteem the performance of our duties to thy Majesty, than either the contenting of our own corrupt natures or wicked persons. And seeing (O Lord) we are now to hear thy holy Word, we beseech thee pour down thy blessings upon our endeavours this day, pardon the weakness of the flesh, accept of the willingness of the Spirit in time of prayer : grant us
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reverence to thy Majesty, faith in the promises of thy Son Christ Jesus, a lively feeling of our own wants, and a continual remembrance of all thy former favours and mercies towards us. And when we hear thee speaking unto us by the mouth of thy Ministers, be pleased to give unto us, unlocked and understanding hearts, rectifie our judgments, sanctifie our affections, and strengthen our memories, that those holy instructions which we shall hear reverently and attentively, may of us be practised faithfully and effectually in the whole course of our lives, through Jesus Christ our Lord. Give unto the Preacher (O Lord) a door of utterance, touch his tongue with a coal from thine Altar, that he may deliver the word of life boldly, that whatsoever corruption lies hid in our hearts, the power of thy holy word may search and discover it to the very bottom: and grant that we may not hear it as the word of a miserable mortal man, like unto our selves, but as it is indeed the word of thee,

thee, the everliving God, who art able to save and to destroy. And because Satan (a deadly enemy to mans salvation) is ready to pick up the seed of thy word which is sown in our hearts : therefore we pray thee (O Lord) confound Satan and all his works, and be thou more merciful in blessing thine own ordinance unto us , than Satan either is, or can be possibly malicious to hinder the same. For this end and purpose, we beseech thee (O Lord) to take out of our minds , all vain and wandring thoughts, all covetous desires of the world , and whatsoever else thou knowest to be an enemy to the saving hearing of thy holy word ; that thy word may be unto us, not as our sins deserve it should, but as it is in its self , thy power to salvation ; Finally ; grant that on this thy Sabbath we may be still a gathering of this heavenly Manna, some an Omer, some an Ephah, though some more some less, yet all some, and that for his sake which was the Manna that came down from heaven,

ven, the eternal Word, with thee
from the beginning, thy Christ our
Jesus. *Amen.*

*Evening Prayer on the Sabbath-
day.*

EVerlasting God, and in Jesus
Christ our most merciful and
gracious Father : we thy poor ser-
vants are here met together in the
fear of thy Majesty, and in the con-
fidence of thy mercy, to offer up
our Evening Sacrifice of praise and
thanksgiving, for all thy mercies and
blessings bestowed upon us, in most
abundant manner : especially (O
Lord) for that thou hast not suffer-
ed us to walk in darkness, igno-
rance and blindness, but hast given
us thy most holy and blessed word,
to be a lanthorn to our feet, and a
light unto our paths to eternal life.
We render to thy Majesty, from
the ground of our hearts, humble
thanks for that portion of thy bles-
sed word, which this day (through
thy mercy) we have been made
partakers of. We confess (O Lord)
that

that we have heard the same with manifold infirmities, and much weakness : nevertheless (we pray thee) let thy power appear in our weakness , and vouchsafe to water with the dew of grace , every of those particular instructions , which this day, or at any other time, we have been taught out of thy holy word : that they may be as seed sown in good ground , and may bring forth much fruit , to thy glory , and our own comforts in this world, and the eternal salvation of our souls in the world to come. Give us grace, O Lord, to understand, that by every Sermon we hear, If we be not something better , we are much worse, if we be not nearer heaven, we are nearer hell than we were before : Yea, even (O Lord) our last behaviour in hearing of thy Holy Word, hath been so far short of that which we ought to have done , that we have deserved that thou shouldest make thy word a favour of death unto us, and not a favour of life. We confess , O Lord, our knowledge is very small in comparison of the
time

time we have enjoyed the blessings of thy holy word, so plentifully preached amongst us, and our practice is far short of our knowledge, which makes our case the more miserable. But (O Lord God) seeing thou art so good unto us, in bringing us to a view of our own defects and wants, be thou also merciful in giving us a heart to lament, and to be truly humbled before thy Majesty for them: we beseech thee in Jesus Christ, to be a reconciled Father unto us, freely to pardon and remit all our sins, and grant that the word which hath been sown among us this day may take deep root in our hearts: that neither the scorching heat of persecution or affliction, cause it to wither, nor the thorny cares of the world choke it: but that we may daily grow up in these holy duties, till (at length) we come to a perfect age in Christ Jesus. And for as much as we are taught in thy holy word, to make prayers and supplications for all men: we are not only mindful of our selves here present, but

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of thy children and Church in all places. Bless (O Lord) all those that thou hast set in authority over us : especially thy servant and our Sovereign, the Kings Majesty, sanctifie his government unto us. Bless the Queens Majesty, the Nobility and Magistrates of the Land ; grant that we may be Godly and quietly governed under them. Bless (O Lord) the faithful Pastors and Ministers of thy holy word, to whom thou hast committed the dispensation thereof, and the charge of thy people, that both in their life and doctrine, they may be found faithful, setting only before their eyes, thy honour and glory : and that by them all poor sheep, which wander and go astray, may be brought home into thy fold. And (O Lord) as feeling members of one body, whereof Christ is the head, we pray thee for all such as are afflicted with any cross or tribulation whether in body or mind, or both : that it would please thee, to give them patience and constancy, to endure thy holy hand, so long as it shall

shall please thee, to exercise it upon them : give them strength of Faith, against all assaults of Satan whatsoever, give them the pardon and remission of their sins, sealed unto their consciences by the blood of thy dear Son Christ Jesus : Be pleased (O Lord) to deal with them in mercy, and not in justice, knowing they are but dust and ashes ; and in thy good time release them out of that misery wherein they are either by life, that they may glorifie thee here, or by faithful departure, that they may be glorified of thee hereafter. These mercies and whatsoever else thou knowest necessary for us, we crave at thy hands, in that form of prayer which Christ hath taught us in his Gospel. *Our Fa-*

ther, &c.

A Prayer for a Private person, necessary at all times.

A Almighty God ; and in Jesus Christ, my most merciful and loving Father, I do here in thy presence, acknowledge, that I am of my self a most wretched and miserable sinner, both in respect of the corruptions of my heart, as also the transgressions of my life : more particularly I do acknowledge the infidelity of my heart, whereby I have not yet learned to depend upon thy providence, for the things of this life, nor upon thy mercy for the salvation of my soul. I confess (O Lord) the Atheism and prophane-ness, both of my mind and heart, whereby all my thoughts and affections are estranged from thee, and so glewed to the things of this life, that I can take more joy and delight in doing mine own will, and in serving mine own lusts, than ever I would do in serving and obeying thee. I acknowledge likewise, the pride of mine own heart, whereby

I do exalt my self in the vanity of my own conceit, above thy Majesty, and above my brethren, whom thou hast made far more excellent than my self: as also the security of the flesh, whereby I put away the day of wrath far from me, promising to my self, freedom from all thy curses and plagues, notwithstanding I walk in sin, and in the stubbornness of mine own heart, my hypocrisie, whereby I do content my self only with an outward name and profession of Religion and holiness before men, not regarding the truth and power of godliness. Besides, O Lord, my life abounds in all actual transgressions, against every one of thy commandments: I have lived in the abuse of thy mercies, and have not been drawn nearer unto thee, in neglecting of thy judgments and fatherly chastisements both upon others, and upon my self, and have not profited thereby to true repentance, and reformation of life. Yea; (O Lord) I have lived in the prophanation of thy holy ordinances, thy Word, Sacraments,

and the exercise of Prayer, neither preparing my self hereunto aright; nor being conuerlant therein, with that care diligence, and conscience, as I ought, and therefore thou mayest justly deprive me of that fruit of edification I might have reaped by the reverent and Religious using of these Divine Ordinances. Many other sins (O Lord) I have committed, the least whereof if thou shouldest lay unto my charge, I were never able to appear in thy sight, or to answer thee one of a thousand. I beseech thee deal favourably with me, as thou art wont to do with thy children, that call upon thy name; and seek thee in the truth of their hearts. In the midst of judgement (I pray thee) remember mercy : open my blind eyes, that I may come to a particular knowledge of my sins : touch my hard and stony heart, that I may sigh and groan under the burden of them, being heartily displeased with my self, because I have dishonoured thy name. Stir up my heart also, that I may hunger and thirst after Christ and his righteousness,

ness, and after every drop of his most precious blood; in him alone to be well pleased with me, and for his sake to pardon and forgive me all my sins; wash them all away in his blood and my heart from the filthiness and impurity of them all. Say unto my soul, I am thy salvation, and let me feel thy good spirit, perswading my conscience, by the inward testimony of the same that my sins are pardoned, that I stand discharged of them all before thy Judgement seat. And seeing it is the lot of thy children to be tryed sundry wayes, O Lord, prepare me to the days of tryal: Arm me with spiritual patience to endure thy hand, that I may meekly and contentedly submit my will to thy good will and pleasure, howsoever it shall please thee to deal with me: only teach me to profit under thy rod of correction, and grant that I may learn thereby to deny my self, to forsake this world, the pleasures, profits, and preferments of the same: to make vile and base account of them, in respect of the heavenly

things, desiring to be dissolved and to be with Christ: that sin and the corruption thereof, might be abolished, and I may have a nearer conjunction with thy Majesty in thine own Kingdom: notwithstanding, so long as thou pleasest to hold me in this earthly Tabernacle, increase daily more and more the graces of thy Holy Spirit in me, as namely, Faith, Repentance, Fear, Love, Humility, and a good Conscience, and all other graces, whereby thine image may be renewed in me; that the longer I live in this world, the nearer I may draw to thy Kingdom, endeavouring to serve and please thee in righteousness and new obedience, all the dayes of my life. Be merciful (I beseech thee) to all thine afflicted, whether with sickness upon their beds, or distressed in conscience for sins: relieve them (I beseech thee) according to their several necessities: strengthen them in their weakness, sanctifie all thy corrections unto them, and grant them a speedy issue in thine own good time, as shall seem best unto thy godly wisdom. Be merciful to all

all my friends in the flesh, and acquaintance in the spirit : and all other for whom I am bound (by any duty) to pray ; granting unto us all a supply of all graces needful for our present state and callings, and eternal salvation of our souls. These mercies I beg at thy hands, for Jesus Christs sake in that prayer, which he hath taught us saying, *Our Father which art in Heaven, &c.*

A Prayer before the receiving of the Lords Supper.

Most merciful Father, I thy unworthy servant, do here render to thy Majesty humble thanks, for that it hath pleased thee, notwithstanding all my former sins and unworthiness, to invite me to this blessed banquet, which thou hast ordained for the strengthening of my weak faith, and for the preservation of the memory of Christs death. O Lord, I beseech thee, give me grace to put on the wedding garment; and seeing thou hast commanded that

I should examine my self, grant that I may not presume to thrust my self into thy holy presence, without a due examination of mine own estate, both how I have lived, and also how I am prepared for so weighty a service : I desire to do it, O Lord, help my desire. I promise to live more holy than I have done, give me power I pray thee to perform my promise. O Lord I confess I am by nature a child of wrath, as well as others : give me a true and lively faith, wherewith, as with a spiritual hand, I may be spiritually joyned unto thee, that as in this outward pledge it hath pleased thee to stoop to my senses, by visible signs of bread and wine, setting forth thereby invisible graces: so grant (good Lord) I may wholly rest in thy death and passion which is the matter of both thy Sacraments : Cleanse me, O Lord, that thou mayest enter into me, and mayest vouchsafe to take up thy habitation within me ; I know (O Lord) that I am most unworthy of this excellent mercy : but it is thou that (for
 thine

thine own names sake) hast shew-
ed unto me this great salvation, no;
sparing thine only begotten Son
whom (when the fulness of time wa
come) thou didst send into the
world; made of a woman, that in him
thou mightest receive a full satisfac-
tion for my sins, committed both
in body and soul. Remove far from
me (O Lord) all swelling, disdainful
and uncharitable affections: for this
is a feast of love , therefore to it,
a malicious and revengeful heart,
cannot be a welcome guest : and
when I present my self before thee
at thy table, O Lord, I beseech
thee restrain my wandring and idle
thoughts, and let them be seriously
fixed on that which is in the Sa-
crament, namely, the death of my
Saviour. Quicken me up to de-
vote and consecrate my self for ever,
unto his service, who hath vouch-
safed himself to be a sacrifice for
me : and grant that when I see
bread and wine on the table with my
bodily eyes, I may with the eye of
my soul behold Christ on the Cross :
and when I look upon the wine
poured

poured out of the vessel, I may consider how Christs blood was poured out for my sins : and as I receive this bread and wine into my stomach, for bodily sustenance, so cause me I beseech thee, to feed on the body and blood of our Lord and Saviour Christ, that it may be nourishment for my soul, *Amen.*

A Prayer after the receiving of the Lords Supper.

O Most loving and merciful Father, I cannot give thee thanks worthy enough, according to the desire of my mind, for the inestimable treasure of this heavenly food which thou hast now made me partaker of in this heavenly mystery : to wit, the true bread of heaven ; that everlasting meat that abideth for ever, thy blessed Son our Saviour Christ Jesus, in whom I have obtained, by the gift of this holy Communion, an earnest of an immortal inheritance to come. **O** Lord, let not this precious blood of his be shed in vain for me, but nourish my soul

soul by his flesh, and more and more cleanse it by his blood. Quicken me, O Lord, I beseech thee in his life, that the body of his Church, may be partaker of all spiritual blessings through him. And as thou hast separated me (O Lord) from the wicked in this holy banquet, so keep me (I pray thee) from their corruptions; that I be not as a dog that runneth to his vomit, and as the filthy swine that is washed, to her wallowing in the mire: but (good Lord) grant that I may sensibly feel the death of Christ to be sweet unto my soul, as I do now these creatures of bread and wine, to afford a pleasant taste, and refreshing to my body. O heavenly Father, let me not depart hence forgetful of thy kindness, but grant that I may even now at this present time, resolve with mine own soul, to walk in a better course of holy obedience to thy Majesty than heretofore: having respect unto all thy commandments. And as I have been this day put in mind of the benefit of Christs death; so let me every

every day, think often of his death: that thereby I may live unto righteousness, and learn to die unto sin: and grant that ever hereafter I may so walk before thee, that all men may see that I am become a new creature; thus endeavouring to walk in this life, according to thy will expressed in thy holy word, I may hereafter enjoy the joyes of thy Kingdom in thy presence, there to abide for ever, and ever, Amen.

A Prayer before a man begins the works of his Calling.

O Almighty and everliving God, seeing all just and lawful vocations and callings grounded upon thy word, are warranted for us to live in, and also hast commanded that no man should be idle; give me grace I humbly pray thee, that I may walk faithfully before thee as in thy holy presence, so that no deceit, cunning or guile may take any hold of me: but that I may labour truly and diligently, as doing thine own work. Good Lord I beseech thee

thee so prosper and bless my godly
endeavours, that in Jesus Christ,
they may be a seal of thy favour to-
wards me, to maintain me and mine,
and that I may be also helpful and
beneficial unto others, knowing it to
be a better thing to give than to re-
ceive. And when it shall please thee,
O Lord, by thy blessing upon my
labours that my basket and my store
is increased, grant that I may not
ascribe it to mine own industry and
pains; but give thee the praise of
it, to whom it wholly belongeth.
And (good Father) grant that I
may not set my heart upon these
outward things: but rather as ri-
ches increase, so I may be more
and more afraid of my self, lest the
cares of this world, and the deceit-
fulness of riches, choak in me the
seeds of grace, and so steal my
mind away from better things. And
let me not (I beseech thee) so ea-
gerly follow the duties of my cal-
ling, that I should abridge and
scant my self, of convenient seasons
for heavenly and spiritual exercises,
but

but alwayes make me behold thy
all-seeing presence, in whose sight
all things are naked: that so I may
approve my self unto thee, by a
streight and upright carriage, and
in so doing I shall imitate thy Son
Christ Jesus, who in the dayes of
his flesh, humbled himself, to live
as a man upon this earth, by fol-
lowing a painful trade: and when
the time was come, that he was to
publish himself to the World, he
was never idle, but went about do-
ing good: yea, with that alacrity
and chearfulness, that it was his
meare to do the will of his Father
that sent him. O Lord, grant that I
may follow his steps, endeavouring
to please thee in the whole course
of my life, through the same Jesus
Christ our Lord and only Saviour:
In whose most holy Name, I con-
clude this my imperfect prayer, in
that perfect form, which he hath
taught me, saying, *Our Father,*
&c.

A Prayer containing humble confession of sin, and desire of pardon.

O Eternal God and merciful Father, infinite in justice and truth, taking vengeance upon all disobedient children, and yet abundant in goodness and mercy towards all such as unfeignedly fear thy name, and return unto thee in sincerity of heart and contrition of spirit, prostrating their souls before thee. I most vile and wretched sinner, do humbly beseech thee, of thy infinite mercy, to have compassion upon my sins, which are so grievous, and so vile, and loathsome, as thy pure eyes cannot abide to look upon them. I confess O Lord, that all my life hath been in sin. Our Fathers and Mothers were sinful, and from the stock of our great Grandfather *Adam*, whose blindness should have been our light, and whose sight was turned to our blindness and darkness, by the deceitful enticements of that enemy of our salvation,

on,

on, that subtil serpent Satan : by whose baits our fore-father (being clothed with innocency and integrity, and unspeakable happines) was moved by the desire of the knowledge of that which thou wouldest he should have been ignorant of : by breaking of which thy commandment, he, with the woman which thou gavest to be an help and comfort unto him, was (according to thy determinate will) cast out of Paradise, a place of joy, to a place of misery and labour. I beseech thee, most gracious God, smite my hard and stony heart, and make it even to melt within me, at the sight of my manifold transgressions : settle in it (I pray thee) that godly sorrow, which causeth repentance unto salvation, not to be repented of. Humble my soul under thy mighty hand, and suffer it not to freez in the dregs of mine own corruptions, and make my head full of water, and mine eyes a fountain of tears, which may run down like a river, day and night : and grant, O Lord, that I may sorrow not so much because

cause of hell and damnation which is due unto me for my sins, but that my chiefest sorrow be this, that I have offended so good and gracious a God as thou art, in abusing thy mercies, and requiting thy exceeding love with so grievous sins. O Lord, I am bold to come unto thee at this time, not in mine own name, for who am I, that I should dare to press into thy presence? but in the name and mediation of thy dear and well-beloved Son Christ Jesus. Let his death and passion be a full satisfaction for all my sins, wash me thoroughly in his blood from mine iniquities, and cleanse me from my sins: let not thy hand of justice destroy me, but give me the comfort of thy help, and stablish me with thy truth. Most gracious Father, thou which art the Father of mercies, and the God of consolations, of thee I ask mercy and forgiveness of all my sins: thou wouldest, that none should perish but that all should be saved, and come to the knowledge of thy truth: thou hast commanded me (most gracious God) in thy ho-
ly

ly word to call and knock unto thee, whereupon thou hast graciously promised so to find, as to enter into me, and to entertain me. I beseech thee make good thy promise unto me at this time, and regard my tears, my sighs, and my groans, which do knock at the gates of thy mercies. I indeavour most gracious God, and strive to do thy will: Lord make good thy promise, I beseech thee, in thy word, and accept my desire. And howsoever vile wretch that I am, ever since I covenanted with thee, to do thee service, I have either ungraciously forgotten, or ungratefully remembred all thy benefits, and have not so esteemed thee for them, as I would have done a mortal friend, for a few common courtesies: yet nevertheless have mercy upon me. I cannot excuse my faults, and if I should, yet my conscience would condemn me: for I had thy express word to stay me, and mine own conscience to bridle me; yea, I would have allowed those things which I did, if any other had done them but my self. Now when

when my memory is the hand-writing of my debt, and my thoughts are willing witnesses against me, and mine own knowledge condemneth me; what remaineth but that I must needs fall into thy hands? O Lord, I beseech thee, according to thy wonted mercy, and old loving kindness, have pity upon me, O miserable sinner, and grant me a free remission of all my sins, and a perfect reconciliation with thee in Christ Jesus. This (O Lord) I earnestly crave at thy hands even for the same Jesus Christs sake our Lord and Saviour, Amen.

A godly Prayer in time of sickness, or at the point of death.

A Almighty God, and in Jesus Christ my most merciful Father, I thy poor and wretched servant, which do here lie under thy hand feeling the punishment of the corruption and transgression that is in me and in all flesh, even this same sickness which at this time thou hast sent unto me, I do here humble my

my self under thy hands, and acknowledge against my self, my heinous sins and corruptions, so that I confess, that I have not only deserved sickness of body, yea, the separation of my soul from my body, but also the separation both of body and soul from thee, and thy Kingdom for ever. But (good Father) I humbly beseech thee, look upon me in the righteousness of Christ Jesus, in whom thou hast loved me before the foundations of the world were laid: and though sin have brought sickness, and sickness be an undoubted messenger of death, at the time thou hast appointed, yet grant, good Lord, that I may be undoubtedly perswaded in this, that death is swallowed up in victory, and that this death can no more hold me under, than it hath done Jesus Christ, into whom I am translated: therefore (I beseech thee) give me a sweet feeling of my incorporation into Christ Jesus, in whose death, though I die, I shall live, by the vertue of his resurrection eternally. O Lord, in this my sickness, give me (I beseech thee)

thee) a deep touch , and a sensible understanding of my sins past, that I have not used this temporal life, which thou didst lend me, more to thy glory ; that I did not so watch for death , as that I was better prepared for it ; that I was no more diligent in my calling , to seek the advancement of thy glory. Now (O Lord) I pray thee take from me all guile of Spirit, all disposition to flatter, or to sooth up my self, or to lessen either the number or the quality of my sins. Cause me even to break up my heart, and to search and try my wayes , that so out of the abundance of my feeling, I may pour out a most plentiful and sincere confession before thee, knowing it to be in vain, to endeavour to hide that from thee, which thou (before whom all things are naked) dost know better than my self: yea, such is thy mercy , that when I do lay my sins open, thou dost cover them. Good Father, I beseech thee, give me that mind which a sick man should have , and increase my patience with my pain ; and call to my

my mind all which I have heard or read, or felt, or meditated, to strengthen me in this my visitation; that though I never taught any good while I lived, yet I may now instruct others how to die, and to bear patiently whatsoever thy holy hand shall lay upon them. Apply unto me all thy mercies, and merits of Christ Jesus, as if he had dyed for me in particular. Be not far from me, I beseech thee, when the enemy comes to tempt me, but when he is most busie, then let thy good Spirit be busiest also to defend me; and let my last hour be my best hour, and my last thoughts and words, the best that ever I did think or speak. Lord, I know that I cannot escape death, then why should I fear it? and if I must die, why not now if it so please thee? for my chiefest happiness is behind, and I cannot have it unless I go unto it. I confess, O Lord, my pains are great, but seeing I travel to heaven make me patient. I beseech thee, to bear my pains, and when it shall please thee to call me out of this vail of misery, command

mand thy holy Angels, I humbly pray thee, to carry my soul into the bosom of blessed *Abraham*, there to rest with thee in eternal glory, for ever and ever. *Amen.*

A Prayer of thanksgiving unto God, for deliverance out of any sickness.

ALL honour and praise be given unto thee, most gracious God, and merciful Father, for all thy mercies and favours bestowed upon me, even from my cradle to this present hour : for my Election, Creation, Redemption, Justification, Sanctification, Preservation : and that blessed hope of Glorification in the world to come. O Lord, thou hast loaded me with thine abundant favours as if I had ever done thy will, although I never knew thee as I ought, loved thee as I should, obeyed thee as thou commandedst, nor been thankful to thee as thou hast deserved : exceeding experience have I had of thy goodness many times, but never more than in my late sickness, where-

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with thou didst visit me. Lord grant that I be not in the number of those, who are forward to ask in time of trouble and affliction, but slack and careless to acknowledge their thankfulness, when mercy is bestowed: like those Lepers, that when they were cleansed, returned not to give God thanks for his mercy. O Lord, thou hast chastened me and corrected me: but herein appears thy mercy, that thou hast not given me over to death. I confess, thou mightest justly have cut me off and deprived me of the rest of my years: but it was thy good pleasure, to deliver my soul from the pit of corruption. Imprint in my mind (I beseech thee) the vows and promises which I made in my sickness, of better obedience and service to thy Majesty than heretofore, and grant that I may make conscience to perform them: and let me know, that howsoever thou hast now given me some little respite and prolonged my dayes, yet I must not deceive my self, in putting far from my remembrance the day of my death,

but

but that I may make a holy use of this thy fatherly correcting me, and so express my thankfulness in my life and conversation, in walking godlily before thee, and in preparing my self for my end: that I may finish my course with joy, and be ready to meet my Saviour in the clouds, and to rest with him, and his holy Angels for ever, in his everlasting Kingdom of glory. *Amen.*

A Prayer for a sick man made by those that stand by.

Most gracious God, and in Christ Jesus, our merciful Father: we poor wretches gathered here before thee, do truly and most freely confess, that we are most vile and miserable, utterly unworthy to speak unto thee, or to receive the least favour from thee, by reason of our many and grievous sins, our blindness of mind, ignorance, negligences, perverseness of heart, unserviceableness in our whole lives: but wistful we do remember thy great love, and merciful promises, made

unto them, that with penitent and humble spirits, do sue unto thee : wherefore we are emboldened to approach unto thy throne of grace, in the Name of thy Son Christ Jesus, beseeching thee (for his sake) to forgive us all our sins, original and actual. Wash us (we pray thee) in his blood ; and cloath us with his righteousness : give us grace to turn unto thee with our hearts from all our sins , and enable us, by thy grace to serve thee in righteousness and holiness all the dayes of our lives. Take care (we beseech thee) of this thy servant, whom thou hast afflicted before our eyes : O Lord, receive him to thy grace, and assure him of thy glory : grant unto him, faith in thy promises, patience under thine hand, and hope of thy mercy : restore him (if it be thy blessed will) to his perfect health again, and blefs all good means unto it : if not, prepare him for death, and for thy Kingdom : comfort him with an assured hope of a joyfull resurrection : and whensoever his soul shall depart from his body, grant that

that it may be presented without all
sin to thee, through Jesus Christ
our Lord and Saviour, *Amen.* In
whose most holy name we pray for
him as our Saviour Christ hath
taught us to pray for our selves,
and one for another: *Our Father*
which art in Heaven, &c.

A Prayer for a Woman with child.

Blessed God, and gracious Father,
I thy poor Handmaid, do here
humbly present my self before thy
throne of Grace, beseeching thee
to forgive me all my manifold sins
committed against thee: bury them
in the death of my Saviour, thy
Son Christ Jesus: O Lord, I be-
seech thee, for his sake to accept
of me, and this poor worm inclosed
in my womb: vouchsafe to give us
thy Son, and to sanctifie us with
thy Holy Spirit: grant me strength
and patience, (I humbly intreat thee)
to endure and overcome those pains,
which for my sins are worthily im-
posed on me. Assuage them, O Lord,
I pray thee, and vouchsafe me a
safe

safe deliverance, with safety to this child within me, if it may please thy Majesty; so will I dedicate myself, and that which thou shalt give me, to the glory of thy holy Name. O Lord, hear, O Lord, help, be thou my God, and my guide, my salvation, and my succour; not for my merits, but for the honour of thy mercy, and the all-sufficient merits of Jesus Christ: to whom with thy Holy Spirit, three persons, but one ever-living and ever-loving God, be all honour and glory, for ever and for ever. *Amen.*

A Prayer for a Mid-wife by herself alone.

O Lord my God, I beseech thee forgive me my manifold sins and wickedness; accept of me, I beseech thee, in thy Son Jesus Christ; honour me with all the graces of thy Spirit: grant me wisdom, modesty, temperance and a religious art. Bless me in this calling, which thou hast appointed me; prosper me, I pray thee, in the thoughts

thoughts of my heart, the words of my mouth, and the works of my hands. Be merciful (I most humbly beseech thee) to all those women and children, with whom I am to deal, be merciful to this thy servant, that is now in travel: O good Lord, comfort her, strengthen her, and grant her a seasonable and safe deliverance: bless her burthen, O Lord, and give it strength and life to be born: so will I render praise and thanksgiving unto thee. Hear, O Lord, and grant me my hearts desire, for Christ Jesus his sake, mine only Lord and Saviour, *Amen.*

A thanksgiving private for the safe deliverance of a Woman, to be said by the Mid-Wife, or some Woman present at her delivery.

WE give thee thanks (most merciful God) for all thy mercies and favours to us; for Electing, Creating, Redeeming, Sanctifying, and Preserving us: for our health,

health, peace, and liberty ; for thy word and Gospel , and for preserving both it , and us, from that barbarous Powder-Treason of wicked Papists : and finally for the safe deliverance of this thine Hand-maid , and the birth of this infant : we beseech thee, give us thankful hearts unto thee , and grant that by true thankfulness, we may consecrate our souls, our selves , and services unto thee all the dayes of our life, endeavouring to lead a godly, quiet, and vertuous life before thee in this world : that we may live for ever with thee in the world to come, through Jesus Christ our only Lord and Saviour. *Amen.* The Lord be merciful unto us , send health and strength unto this thine Handmaid : Lord bless this Child, vouchsafe it life , that it may (by Baptisme) be admitted into thine house, and have interest in thy Covenant : The Lord keep us all, and honour us with his grace in this life, and with immortal glory , in the life to come. *Amen.*

*A Prayer in the time of pestilence,
or any other contagious sickness.*

MOST gracious and ever-living God, whose judgements are unsearchable, and works past finding out, much less to be comprehended within our weak and shallow brains : we cannot wonder that we are afflicted with so many sorts of diseases, and extraordinary visitations : for we confess that our sins have provoked thee, not only to take vengeance upon our bodies, and those things that belong unto us for this life, but also even that thou shouldest separate both our bodies and souls from thee for ever, to the eternal destruction of both. And howsoever this judgement of the plague be grievous upon us, yet it is the smallest part of our desert ; and if thou shouldest make it cleave fast to our loyns, and even sweep us off from the face of the earth, as dung is swept away, till all be gone : we have nothing to except against thee, but that thou art just,

for we have multiplied our sins before thee, and have pressed thee with the burden of them, as a Cart is pressed with sheaves: so that neither we, nor our Fathers have kept thy commandments. And besides, (O Lord) we must confess thou hast justly plagued us, because we have abused and set at nought thy manifold mercies, which thou hast shewed unto us for our conversion: as the continual admonitions given unto us by thy Ministers, rising early and late; yet we have hardened our hearts as in the day of slaughter, and have despised thy Prophets, and put far from us the evil day, thereby adding drunkenness to thirst: yet notwithstanding we will return unto thee, that hast smitten us, for thou art the Father of mercies, and the God of forgivenesses. O remember us not according to our sins, but according to thy mercies: O Lord think upon us for thy goodness sake, clear us, we beseech thee, and make us free from the contagion and leprosie of sin, and then we shall be freed from the noysome infection

fection of the Pestilence, so that it shall not hurt us. Teach us (O Lord) to fear sin as we fear the sickness it self, for it is the cause of this wasting sickness, which is the fruit of sin. But this (good Father) belongeth only unto thee : for thou canst do both the one and the other : therefore comfort us (we pray thee) according to the dayes that thou hast afflicted us : turn us unto thee, O Lord, and we shall be turned : convert thou us, and we shall be converted. If we humble our selves, and meet thee with true faith, unfeigned repentance, with hearty sorrow and tears, thy wrath shall cease, and then thou wilt call in again thy messengers, commanding thine Angel to put up the sword of vengeance into the sheath ; and shew mercy upon us, and if it be thy good pleasure to stretch out thy hand still, and chastise us yet more for our iniquities, give us (we pray thee) grace and strength patiently to endure thy fatherly hand, to the utmost tryal ; and teach us
that

that whensoever we are judged by thee, we shall not be judged with the world; and much better is it for us to be temporally corrected in this life, than eternally to be tormented in the life to come. Therefore (O Lord) we chuse rather to fall into thy hands, than into the hands of men because thy grace is great, and mercy is with thee, that thou maist be feared, laying fast hold of faith in Christ Jesus who is the everlasting propitiation, and perfect sacrifice of all our sins, and in whom alone thou art well-pleased: to whom with thee and thy good Spirit, be all honour and glory, now and for evermore. *Amen.*

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*A Prayer for the Kings Majesty, and
the whole State.*

O Eternal God and gracious Father, who in thy eternal counsel, and inestimable wisdom; hast ordained Kings and Princes, to be as Fathers and Nurfses to thy Church, and as thou hast given them high sovereignty and special authority, so thou hast communicated unto them thy own names and titles, both to put them in continual remembrance, that they are for thee, and for thy glory; and also as thy subjects, of that same continual love and obedience which we owe unto thy Majesty, that under them we may be godly and peaceably governed. And seeing that by thee Kings reign, and thy sovereign authority reacheth over all, we beseech thee, good Lord, shew thy mercy upon all Christian Kings and Princes, calling on thy name: especially (we pray thee) multiply thy graces upon thy servant, and our dread Sovereign, *Charles* by thy providence,
King

King of Great *Britain, France,*
and *Ireland*, Defender of the Faith.
As thou hast doubled his Crown, and
lifted his head above others: so we
pray thee, double and redouble thy
graces and blessings upon him, both
spiritual and temporal. Make us
evermore truly thankful (we beseech
thee) for all thy preservations of
him from thine and his enemies:
especially grant that we may never
forget that inestimable deliverance
of his Majesty, and the whole State,
from that more than barbarous and
hellish plot of the Gun-powder Trea-
son; Keep him as the apple of thine
eye, and preserve his Royal person
from all conspiracies and treasons,
both forraign and domestical, and
continue his government over us:
and grant there may not want one
of that stock to sit upon this Throne
till thy Son come to judgement.
Bless his Royal Queen. Alwayes
afford thy gracious presence to the
honourable Lords of his Majesties
Privy Council, be thou president
over them at their Table, and order
their purposes, and direct all their
con-

consultations, as may make most for thy glory, the honour of the King, and the good of this Church and Common-wealth. Give thy blessing unto all the Magistrates of the Land and Courts of Justice : grant that they may draw forth the sword of Justice, for the destruction of vice and wickedness, and for the maintenance of Gods true Religion and vertue. Bless (O Lord) the house of Aaron and the Tribe of Levi, the Ministers of thy Word and Sacraments : and seeing these are thy Stewards which thou hast set over us, to dispense thy mysteries ; good Lord give us grace , not to esteem of them as meer mortal men like our selves, but as they are indeed the Embassadors of thee, the ever-living God, who art able to save and to destroy ; and that they are not such as raign over our faith, but as helpers of our joy , which preach not themselves , but Jesus Christ our Lord, and count themselves our servants for Jesus sake : furnish them liberally (of thy rich treasure) with all graces , fit for
so

so excellent a work , and give us grace (with our best indeavours) to further the maintenance thereof: to this end bless all Schools of learning , especially both the Universities of this Land , that daily there may proceed such as may be profitable instruments both for Church and common-wealth. And in these our prayers, we are not unmindful of the afflictions of *Joseph* : we beseech thee send thy Spirit of comfort to all the afflicted whatsoever, whether in body or in mind , or both , especially those that suffer for the testimony of a good conscience, we beseech thee to stand by them in all their distresses, and be thou more near to defend them, than Satan either is, or possibly can be , to seduce or draw them from thee. Give them patience to endure whatsoever it shall please thee to lay on them, hearty and true repentance for all their sins, and an happy issue from their miseries, as shall seem best to thy godly wisdom , either by life , that they may glorifie thee in this world, or by faithful departure they

they may be glorified of thee in the world to come : and that for Jesus Christs sake our Lord and only Saviour : In whose name we conclude these our weak prayers, as he hath taught us. *Our Father, &c.*

A Prayer containing the summe of the Lords Prayer.

OUr Father which art in Heaven. Most gracious Lord God, we thy children and servants in thy only Son Jesus Christ our Saviour, assured hereof by thy good spirit, do heartily desire thee, as we are made, redeemed, and sanctified to praise thee, to give us thy children grace to acknowledge thee the only true God, and to worship thee in thought, word, and deed: that so thy *name* by us may be *hallowed*. Teach us which way we may most honour thee while we remain here, and to set our hearts wholly thereunto, keep us from taking any part of thy glory to our selves, and let us account it our greatest honour to ho-
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nour thee, and be ever afraid of dishonouring thee any way: and because we have no power, nor know the means of our selves, to serve thee; *let thy Kingdom come*, give us thy word to be faithfully preached among us, with thy holy Spirit to work inwardly in our hearts, faith, fear, hope and love, with all heavenly graces, that we may become thy subjects and heirs of thy Kingdom. Send us zealous governors and faithful Preachers, that Satan, Antichrist, Heresie, Vice and Schisms, may be utterly destroyed, and our dear and precious souls saved, in the day of the Lord Jesus, which day we pray thee to hasten: In the mean season *thy will be done in Earth as it is in Heaven*: make us to forsake our selves and all worldly vanities, doing nothing but what thou commandest, and all that thou dost will us, to do it heartily, joyfully, readily, faithfully, and with a constant heart, as thy Saints and Angels in Heaven perform it. And because our bodies crave necessary sustenance, without which we cannot

not serve thee, *Give us this day our daily bread.* We beseech thee to bless our daily labours to get sufficient maintenance, and all necessities, that we may be able to do thy will. Let neither care, nor covetousness, oppress us, but wholly commit our selves to thy faithful providing for us. And good Father, *forgive us our trespasses.* Let not our sins either hinder or deprive us of thy mercies : we confess that we have grievously sinned against thee, both originally, and actually, so as it is thy meer mercy, the weight of them hath not pressed us down to the pit of hell : but thou art merciful in Christ Jesus, and for his sake, we beseech thee pardon us, as thou hast promised and perswaded our consciences that we are forgiven, by giving us grace to *forgive them that trespass against us.* Give us power to continue in all godly courses, and *lead us not into temptation, but deliver us from evil,* that neither in inward or outward temptation, we may ever be vanquished, but may ever overcome : which

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we desire (O Father of heaven) as thou hast all rule and power, and majesty, have glory and praise of us hereafter, for ever and ever, and as we are bound in duty, for our election, creation, redemption, justification, sanctification, for all earthly benefits, and spiritual comforts, and the certain hope of eternal glory, to which glory O Father, bring us; and that for Christ Jesus sake, our Lord and only Saviour, Amen.

A Prayer upon the Articles of the Creed upon the words of the

O Heavenly Father from whom all good gifts come; I pray thee in thy mercy, through Christ Jesus my Saviour, to grant me thy gracious gift of a sound justifying faith; which I neither have nor can have by nature, that I may believe in thee O God only, the Father Almighty, maker of Heaven and Earth, and also in Jesus Christ thy only Son and our Lord, which was conceived

ceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, that descended into hell, and rose again the third day, and ascended into heaven, and there sits at the right hand of thee (O God) Father Almighty, from whence he shall come to judge us all, both quick and dead: and that I may believe in the Holy Ghost, and that there is a Catholick Church, a Communion of Saint, the forgiveness of sins, and the resurrection of the body, and life everlasting: that so I may be truly ~~persuaded~~ of thy fatherly providence over me, and what Christ hath done, that is for my deliverance, and the holy Ghost to be my comfort and assistance, being a member of the Church, and making me effectually partaker of all the priviledges thereof, to my endless joy and happines: which (O Father) give unto me I beseech thee for Christs sake, Amen.

A Prayer upon the ten Commandments.

O Eternal Lord God, I thy humble servant, that do owe all dutiful obedience to thee, and am made partaker of manifold benefits both for body and soul, which thou by the blood of Christ thy only Son, hast delivered from that everlasting bondage, which by corruption of nature, I was held in, and from everlasting death; which I was subject unto by daily breaking of thy commandments: I beseech thee, give me grace, now and ever hereafter to have none other gods but thee: *neither to make to my self any graven image, nor the likeness of any thing in heaven above, or in the earth beneath, nor in the waters under the earth, to bow down to them, to worship them, Nor that I take the Name of thee (my Lord God) in vain. Remembring to keep holy the Sabbath day, and to labour six dayes doing all that I have to do; but in the seventh day, which is the*

the Sabbath of thee, O Lord my God,
 give me grace to do no manner of
 work. And that I may honour my
 Father and Mother. Never to com-
 mit any murther, neither adultery.
 Nor to steal. Nor to bear false
 witness against my neighbours. Nor to
 covet my neighbours house, nor his wife,
 nor his servant, nor his maid, nor
 his Oxe, nor his Ass, nor any thing
 that is his; that so I may do alwayes
 my duty to thee, O God, all the
 dayes of my life, believing, fearing,
 worshipping, giving thanks, and lo-
 ving thee with all my heart, with
 all my mind, with all my soul, with
 all my strength, and loving my
 neighbour, friend or foe, even as my
 self: to do to all men even as I
 would they should do to me, to
 love, honour and succour my Fa-
 ther and mother, to honour and obey
 the King, and his Ministers, to sub-
 mit my self to all my Governours,
 spiritual and temporal, to order my
 self to all my betters, lowly and
 reverently, to hurt no body by
 word nor deed, to be true and just
 in all my dealings, to bear no ma-
 lice

lice in my heart, to behave my self in the whole course of my life, as thou maist be glorified, my duty discharged, my conscience comforted, my brethren won or confirmed, and the mouths of all the wicked stopped. Which (O Father) vouchsafe to grant me, for thy great goodness sake, and thy beloved Sons sake, Jesus Christ our Lord, to whom with thee and thy holy Spirit, be all praise and honour given by me and all thy Saints, this time and for evermore. *Amen.*

A Prayer containing the doctrine of the Sacraments.

O Most merciful Father, thou hast given me not only thy holy word, to teach me faith and obedience, but also two Sacraments, outward signs and seals of inward graces, Christ and all his benefits. Give me wisdom (O Lord) to acknowledge the benefit, and thankfully use the same, beseeching thee, that as by baptism I am received into the Church, and by water out-wardly

wardly am washed : so let it seal
the assurance of the purging of my
soul from sin, by Christs blood,
and appear outwardly by thy holy
Spirit : killing in me corruption,
and stirring me up to holiness of
life, rejoycing in the new birth,
and growing more and more there-
in daily ; that so I may prepare
my self in knowledge , in true re-
pentance, hearty love, and a sound
faith to come and be partaker of
the Lords Supper , which is the
other Sacrament, to nourish me up
in the same, where by the signs of
bread broken, and wine poured out,
taken, and given, Christ my Savi-
our (with his benefits) is offered,
that gave his body, and shed his
blood for me. Now O Lord, as by
my hand I take the bread and wine,
and with eating and digestion, re-
ceive also the strength to nourish
my body : so I pray thee give me
faith to apply Christ with his
merits, that I might feel the ver-
tue thereof to nourish my soul, that
I may not come unprepared, lest
I eat and drink mine own damna-
tion,

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tion, in handling such holy mysteries : neither let me contemn or neglect to be partaker when (by thy Church) thou dost call me ; but obediently and thankfully communicate with my brethren, to strengthen my faith, increase mutual love, shewing obedience and Gods mercy in Christs death, till he come to judge us all at that great day : and that for Christs sake our Lord and only Saviour. *Amen.*

Prayer before Meat.

Most gracious God, and merciful Father, from whom all good gifts proceed, we beseech thee to sanctifie to our uses, these thy good creatures, which we shall receive now of thy mercy : give us grace (we pray thee) to use them soberly and purely, according to thy will : and grant that by these blessings, which thou so largely hast bestowed upon us, we may see thy love towards us, seeking likewise for that spiritual bread of thy word, which is the food of our souls, that
by

the same, we may be nourished
eternal life, through Jesus Christ
our Lord. *Amen.*

Thanksgiving after Meat.

WE confess, O Lord, it is of
thy only goodness and mer-
cy, that we live, move and have
our being in this life, and all things
whereby our life is preserved comes
from thy Majesty : good Lord, we
beseech thee make us thankful for
these and all other thy mercies
both spiritual and temporal ; and
now thou hast fed our bodies
with corporal food : so good Lord
we pray thee nourish our souls with
thy heavenly Manna, the food of
eternal life, through Jesus Christ
our Lord. *Amen.*

Another before Meat.

ALmighty G O D which hast created meats and drinks for mans sustenance, sanctified them to the use of thy children, without difference, that they may use them for their health, and hast given them strength to nourish our bodies to thy pleasure, make us sober and thankful partakers of them, and grant that the end of our eating and drinking may tend to enable us to serve thee in our several places, through Jesus Christ our Lord. *Amen.*

Another after Meat.

WE humbly pray thee, most gracious God and merciful, to sanctifie these thy good creatures which now of thy mercy, we have received at thy hands, that they may turn to the nourishment of our bodies, whereunto thou hast appointed them, and teach us to remember that it is thou which to us and to all thy creatures, givest food in due

season : and therefore that we abuse
not thy mercies, but in some good
measure indeavour to walk worthy
of them in the course of our lives,
through Jesus Christ our Lord ,
Amen.

Another before Meat.

WE magnifie thy great Name,
most gracious God, for all
thy mercies bestowed upon us from
our cradles to this present, especi-
ally that thou hast given us Christ
Jesus, and with him all the blessings
belonging to this life , and to that
which is far better. We thank thee
for all temporal blessings , these
which we are now about to receive :
grant that our weak bodies being
by them refreshed , we may much
more seek for the food of our souls
which abideth unto eternal life, that
so we labouring to do thy will com-
manded in thy word, here in this life,
may hereafter injoy the joyes
of thy Kingdom, in thy presence, there
to abide for ever, and ever. *Amen.*

Another after Meat.

IT is thou (O Lord) who hast elected, created, redeemed, justified, sanctified, preserved, and now at this present feed us ; thy Name be blessed and praised both now and for ever. God save his Church universal, the Kings Majesty, and these Realms, forgive us all our sins, comfort the afflicted, remove thy judgements far from us, send thy Gospel a free passage, and grant us and all the Israel of God, grace, mercy, faith, and truth, and peace in thy Son Christ Jesus our Lord. *Amen*

Another before Meat.

ETernal God, which hast commanded in thy holy word, that whether we eat, or drink, or whatsoever we do, all should be done to the praise of thy Name ; and whereas any of thy creatures which we receive, cannot be available to the nourishment of our bodies, except

cept they be sanctified by thy word and Prayer : we beseech thee bless these thy gifts which we are about to receive of thy bounteous liberality, that we being by them strengthened, may be better inabled to proceed in the discharge of our several Callings to thy glory, and our own comfort through Jesus Christ. *Amen.*

Another after Meat.

Humble and most hearty thanks be rendred unto thee, most gracious God, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed unto us : we beseech thee forgive us our sins, which make us unworthy of the least of thy mercies : pardon (we beseech thee) our great unthankfulness, and let thy mercy to our bodies stir up thankfulness in our souls. God preserve his Church, the Kings Majesty, and these Realms, increase our faith, prosper thy word and Gospel among us, confound Satan, and all the enemies of thy truth, and grant us mercy and peace in Christ Jesus our Lord. *Amen.*

G 4. *Grac*

Grace before Meat.

MOst gracious Father, we beseech thee, forgive us all our sins, bless these creatures unto our use, that they may be to our health, strength and comfort, through Jesus Christ our Lord, *Amen.*

Grace after Meat.

WE give thee thanks, most merciful Father, for feeding us at this time, and for all the favours of this life, and of the life to come: we beseech thee continue thy loving kindness still unto us. Lord save thy Church, our King and his Realms, and give thy Gospel an happy passage amongst us, to thy glory, and our comfort, through Jesus Christ our Lord and Saviour. *Amen.*

God-

Godly directions for the right receiving of the Lords Supper.

1. **T**Here is required preparation, as the commandment of the Apostle plainly shews, which pertains to all communicants without exception: *Let every man examin himself, 1 Cor. 11. 28.*

2. Knowledge of the grounds of Religion, especially of the use of both Sacraments. *1 Cor. 11.*

3. Faith, for all Sacraments are seals of righteousness by Faith, *Rom. 4. 11.*

4. Repentance, which stands in a hearty sorrow for sins committed, in hatred and detestation of the same, and a resolved purpose of amendment and obedience for the time to come.

5. Charity towards men: for this Sacrament is a Communion, whereby all the receivers joyntly united together in love, do participate of one and the same Christ.

6. When we see two signs to be received, bread and wine, we must call

G S

to

to mind, that Christ is our perfect Saviour, both bread and water of life. *Heb. 7. 25.*

7. When we behold the bread and wine, set apart by the Minister; and consecrated by repeating the promise and prayers made for that end, we must call to mind, that Christ was ordained by God, to be our Mediator and Saviour. *Joh. 6. 2, 7. Acts 22. 23, 36.*

8. When we see the bread broken and the wine poured out, we are to meditate of Christ seriously, who was crucified for us and broken by his sufferings, whereby life and righteousness was performed unto us, *Zach. 12. 10.*

9. The giving of the Elements into the receivers hands, signifies unto us, that God doth truly and really give Christ with his merits, to every believing receiver, which should put us in mind of the unspeakable love of God towards us.

Rules to know true faith by the fruits thereof.

TRue and saving Faith is a supernatural gift of God, and a special perswasion wrought by the holy Ghost, in the hearts of those that are effectually called, concerning their reconciliation and salvation by Christ. This faith in whomsoever it is, hath these effects.

1. To believe that the Scriptures contained in the old and new Testament are the very words of God, and so much as is needful to be believed unto salvation, is contained therein, *Joh. 5. 39.*

2. There will be an unfeigned desire, to be taught and instructed in the word of God, and to have the understanding thereof, and most to affect those means which are most effectual to that end and purpose.

3. There will be a continual sorrow and grief for thy ignorance, and defective understanding of the word of God, and no marvel :
for

for what can be more grievous to the children of God, than not to know, or understand, or not to remember the evidence of his own everlasting estate, and the will of his Master?

4. He will examine himself, whether his reading or hearing of the word read or preached, his meditating, conference and study in it, do nourish his love and delight, and belief in it. *Psal. 119. 92, 97.*

5. Where true faith is, there will be a credit and authority given to the word of God, above all traditions whatsoever, & a rejection of whatsoever he knoweth to be opposite to the same word of God, *Psal. 119. 91. 113.*

6. There will be lightness, and cheerfulness in the conscience, when any thing is done agreeable to the word of God, and a trouble and heaviness in the same, when any thing is done contrary to the same word. *Psal. 119. 92.*

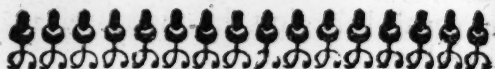
7. There will be a hoping in the promises of God, an awful fear of his threatnings, a desiring of his blessings, and an endeavour to avoid the curses.

curfes contained in the word, and an equal believing the one as well as the other.

8. There will be a continual thanksgiving unto God, for his inestimable blessings, in revealing his word unto him, and vouchsafing liberty and means to come to the knowledge and understanding of the same, whereby we may see what a grievous judgement is on them, from whom this word is hid.

9. Lastly, the least measure of true faith, that a man can have, is when of an humble spirit, by reason of the smallness of his faith, and doth not yet feel the forgiveness of his sins, yet is perswaded that they are pardonable; and therefore desireth that they should be pardoned, and with his whole heart prayeth to God to pardon them, *Esay 42. Luke 17. 5.*

CHRIST



CHRISTIAN

*Directions, necessary to be practised
in the course of our lives.*

First and above all things, see that thou fear God, and keep his Commandments, for this is the whole duty of man, *Eccles. 12. 13.*

2. Exercise your mind in meditating often on the works of God, as his creating and governing the World, his prospering and punishing the wicked, his blessing and correcting his Children, as seemeth best to his godly wisdom. *Jer. 12. 2. Mat. 25. 31, 32.*

3. Submit and humble your self for your sins, that the Lord may raise you up: for he that judgeth himself aright, shall never be judged of the Lord. *1 Cor. 11. 31.*

4. Love all things for Gods sake, and God chiefly for his own, and remember

member you make him your friend whosoever be your enemy : this you shall do, if as an obedient child, you live alway in the eye of your heavenly Father.

5. Never make mention of God, or any word, or work of his, but with fear and reverence, nor of any man but with love, using his Name as you would have him to use yours. *Dent. 28. 58. Mat. 7. 12.*

6. Let no more holiness appear outwardly, than you have inwardly in your heart, which God seeth, and in which he desireth truth : neither please your self with your unprofitableness or unwillingness to perform that which is good. *Rom. 12. 11.*

7. Speak often to the praise of God, never or little of your self, because many words cannot want iniquity : therefore speak as few as you can, rather none than unprofitably. *Prov. 17. 27. Jam. 1. 19.*

8. Be patient under the correcting hand of God, because 1. He doth it. 2. He doth it for your good. 3. He will moderate it, and supply strength, and in his due time will de-

deliver you out of it. *Psal.* 39.
9.

9. Stick fast to God, as well in adversity as in prosperity, the one being as necessary as the other. If you have necessities, be humbled for them, and use them well, lest he that gave them, take them away. *Jam.* 1. 2.

10. Take heed of performing holy duties for fashion sake, or without feeling and profit: for this is hypocrisie and prophaneness. *Heb.* 3.

12. *Esay* 1. 11.

11. Whatsoever you take in hand, first take counsel of Gods word, whether it be lawful or not, be it for profit or pleasure. *2 Sam.* 2. 1. *1 Sam.* 30. 8.

12. When you awake from sleep, awake with God, and before all things, give him your first fruits and calves of your lips. 1. Confession of sin. 2. Request of things necessary for body and soul. 3. Thankfulness for mercies received, especially your last preservation and rest.

13. Eschew as much as in you lies, all occasions of sin, and wisely endeavour your self in subduing the least,
that

that at length the greater may take no place.

14. Set your self carefully, as in Gods presence, that (setting him at your right hand) you may not fall. *1 Cor. 10. 32.*

15. Use prayer as a door to open morning, and a lock to shut evening, first preparing your heart to seek the Lord : and think in the morning that day may be your last day ; and when you go to bed, you know not whether you shall rise, unless it be to judgement.

16. Wait upon the Lord, and he will direct your way, become his servant in obeying his will, for this is your truest liberty. *Psal. 37. 34.*

17. Think evermore your present estate and condition to be the best estate for you whatsoever it be ; because it is of the good providence of God.

18. Account of every day, as of the day of death , and therefore live now even as though you were now dying, and do those good duties every day , which you would do if it were your last day.

19. When

19. When night comes, before you lie down in bed, call to mind how you have spent the day passed, and think that day lost, wherein you have not done some good.

20. Always remember that the greatest work you have to finish in this world, is to die well; and to make a happy departure out of this world: for they which die well, die not to die, but to live eternally.

21. Esteem not of your self better than you are; for the more vile you are in your own eyes, the more glorious you are in the eyes of God: for he rejecteth the proud, and giveth grace to the humble. *1 Pet. 5. 5.*

22. Redeem the time past of your life, with Repentance, and look to the time present with diligence, and to the time to come with providence, *Eph. 5. 16.*

23. Exercise your self in reading something of Gods word daily, and do not only serve God your self, but see that all that are under your charge, do the same. *Deut. 6. 6.*

24. When you crave any blessings
at

at the hands of God ; ask them in the name of Christ, for no man cometh unto the Father , but by him. *John* 14. 6.

25. In all your affairs, before you attempt any thing, first ask counsel of God, whether it be lawful to be done, and then you may do it with a good conscience, *1 Sam.* 30. 8.

26. Let your carriage in the world be such as may shew your dislike of the world : for if any man love the world, the love of the Father is not in him, because the love of the world is enmity with God, *1 John.* 2. 25.

27. Arm your selves continually against temptation, knowing them to be your portion in this life : and learn from Christ and his Apostles to bear them patiently, *1 Thes.* 5. 4, 5.

28. Be more afraid of secret sins than of open shame : and be alwayes perswaded , that you are in the presence of God, and let all your actions be framed accordingly, *Jer.* 23. 24.

29. In all your afflictions and miseries, be still perswaded that your punishment is far less than your sin.

30. If Gods mercies abound toward

ward you, marvel not, if he mix them with some crosses: for God sends blessings with crosses, lest you should despair, and crosses with blessings, lest you should presume.

31. Such outward blessings, which you cannot have, desire God you may not be vexed for them; for if you greedily covet such things, it is longer before you shall enjoy them, and more subject to abuse them when you have them.

32. When you would do any good, or receive any good, offer up your indeavours in a sacrifice to God in Christ, beseeching God to give his holy Spirit to sanctifie his own sacrifice.

33. When God visits you with affliction, kiss the rod, and offer up all to him, from whom you have received your self; for the more you struggle under his hand, the worse it will be for you.

34. In all your actions remember that God takes notice, not only what you do, but whatsoever is done directly or indirectly; all is done and governed by him.

35. In

35. In health prepare for death, for no man can assure himself to live one hour.

36. Omit no opportunity to hear the Word, and use all the means of salvation, though you feel your self most unwilling thereunto; for you know not when God will give a blessing.

37. The more godly thou art, and the more graces and blessings are upon thee, the more need thou hast to pray, because Satan is the busiest against thee, and because thou art easily-puffed up with a conceited holiness.

38. In prayer, desire God to give thee grace to remember the bed-roll of thy sins to humble thee, and the Catalogue of his mercies, truly to make thee thankful.

39. Consent not to the least sin, for that is the way to fall into many sins; and if you make no conscience of one sin, you will not make conscience of many and great sins.

40. When thou prayest for any grace, and God granteth not thy desire, but often gives thee the contrary;
yet

yet consider, God ever hears his children for their good, though not according to their desires.

41. Register up thy sins, especially those that have most dishonoured God, and wounded thine own conscience, set them often in thy sight, chiefly then when thou hast occasion to renew thy repentance, that thy heart may be thereby humbled.

42. Labour to see and feel thy spiritual poverty, the want of grace in thy self, especially those inward corruptions of thy unbelief, pride, self-love, &c.

43. Indebavour to shew thy self a member of Christ, and a servant of God, not only in the general calling of a Christian, but also in thy particular calling, in which thou art placed.

44. Examine the Scriptures diligently to see what is sin, and what is not sin in every action; and so carry in thy heart a constant purpose not to sin in any thing: for faith and the purpose of sinning, cannot stand together.

45. Strive to obey God in all his
com-

commandments, and let thine endeavour be suitable to thy purpose, to do nothing at any time against thy conscience, rightly informed by the word of God.

46. When thou fallest into any sin, a great or little, against thy purpose and resolution, rest not in it, but speedily recover thy self by repentance, humble thy self, confess thine offence, and by prayer intreat the Lord to pardon the same.

47. Make conscience of idle, vain, dishonest, and ungodly thoughts; for these are the seeds and beginnings of actual sin in word and deed: the want of this care is oftentimes fearfully punished.

48. Whatsoever good thing thou goest about, do it not in a conceit of thy own worthiness, but in humility, ascribing the power and praise thereof to God, lest he curse thy best doings.

49. Use outward things, as meat, drink, apparel, in that manner and measure that they may further godliness and may be as it were signs, in which thou maist express the hidden grace of thy heart.

50. La-

50. Labour not to go beyond any, unless it be in good things : make conscience of thy word, and let it be a bond : deal justly with all men, and in all companies either do good, or take good.

Signs of Salvation in whomsoever they appear.

Love to the children of God. *1 Joh. 3. 14.*

Delight in the word of God. *Psal. 119. 111.*

Often and fervent prayer. *Psal. 145. 18.*

To be zealous of Gods glory. *Rom. 12. 11.*

Denyal of any sufficiency in our selves. *2 Cor. 3. 5.*

Patient bearing the Cross with profit and comfort. *Mat. 16. 24.*

Faithfulness in our callings, which God hath placed us in, *1 Cor. 7. 20.*

Honest, just, and conscionable dealing in all our actions amongst men, *1 Cor. 10. 33.*

Affured faith in the promises of God. *Acts 16. 31.*

Sin-

Sincerity of heart. *Prov.* 11. 20.

The Spirit of Adoption. *Rom.* 8. 25.

Sound regeneration and sanctification. *Rom.* 8. 14.

Inward peace. *Rom.* 5. 1.

Groundedness in the truth. *Col.* 1.

23.

Continuance to the end. *Mat.* 24.

13.

If these graces be in us, and abound, they will make us neither idle nor unfruitful in the knowledge of our Lord Jesus Christ: that is, they will make us sound and sincere professors of the Gospel. *2 Pet.* 1. 8.

Seven Observations, needful in the reverent reading and hearing of the word of God.

1. **P**reparation for the manner of reading it. *Eccle.* 4. 17.

2. Wisdom to understand it. *Jam.*

1. 5. *1 King.* 3. 9. *2 Chron.* 1. 10.

3. Diligence to continue in it. *2 Tim.* 3. 14. *Acts* 14. 22.

4. Meditation and conference for the better keeping of the matter. *Deut.*

6. 6. *Josh.* 2. 7. *Psal.* 1. 2.

H

5. Faith

5. Faith to believe it. *Heb. 4. 2. Jude 20.*

6. Obedience to practise it. *Sam. 15. 22, 23. Jer. 6. 23. Mat. 7. 11.*

7. Prayer for a blessing upon it. *Mat. 21. 22. Mark 11. 24. Jam. 1. 5.*

The causes why men do not understand the holy Scriptures.

1. **O**ur natural blindness.
2. Carnal wisdom.
3. They read them without love.
4. Their forestalled opinion.
5. Impenitence.
6. They read them not with purpose to amend.

Rules necessary to the understanding of the Scriptures.

1. **P**ayer, that the Holy Ghost would take away our blindness.
2. Let them which will read the Scriptures, deny themselves.
3. Let them bring with them a mind desirous to learn.
4. And a converted heart.
5. With a mind full of the love of God.
6. Let

6. Let the end of our reading be the glory of God, and the amendment of life, doctrine, and manners in our selves.

Causes why we profit but little in the Scriptures.

1. **T**He oft slacking of the reading of them.
2. The ignorance of the words therein used.
3. The ignorance of the scope and drift of them.
4. The ignorance of the chief parts of them.
5. The ignorance of the summe, both of the Law, and of the Gospel.
6. The not following of the analogy of faith, and consent of the Scriptures.
7. The wandering without the bounds of the Scriptures.
8. The despising of Interpreters.
9. The neglecting of the principal argument.
10. The too much insolency or boldness upon the letter.

*A daily direction how to live well,
till God brings us home : comprized
in 20 Rules.*

1. **L**ook up unto God, at thy first waking. Remember his kindness renewed upon thee, with thankfulness : pray heartily for grace and wisdom, to be directed by it all the day. *Psal. 5. 3. Prov. 6. 22.*

2. As soon as thou art ready, solemnly and upon thy knees, make confession of thy sins to God : pray heartily and earnestly for them in the blood of Christ ; desire grace and strength against them, and so commit thy self to the Lord, to be guided by him. *Job 1. 5. Psal. 92. 13.*

3. Renew thy covenants with God : resolve against all sin and evil, and set thy self constantly to walk with God, so far forth as frailty will permit. *Psal. 39. 1. 8. Psal. 119. 116.*

4. Do the duties of thy calling faithfully and chearfully, and therein labour to shew the fruit of thy religion, and the hidden graces of thy heart. *1 Cor. 7. 17. Psal. 78. 71, 72.*
5. Be-

5. Bestow no more time upon worldly business than needs must, but redeem time for Christian duties, so that at least once in a day, private prayer be made, and meditation used. *Eccle. 5. 6. Mark 1. 31.*

6. Every day read somewhat in the Bible to increase thy knowledge and quicken thy affection. *Jos. 1. 8. John 5. 59.*

7. Do good or take good in company: especially labour to leave no bad example behind thee, which is as a bad savour. *Heb. 3. 13. Joh. 4. 19. 2.*

8. Never speak of the name of God, but with reverence, and of thy neighbour with love. *Exod. 20. 7. Tit. 3. 2.*

9. Ever meditate of some good when thou art alone, and give not the least bridle to wandering thoughts and lusts. *Psal. 119. 48.*

10. Every day bestow some time in mourning for thy own sins, and for the sins of the age of the place where thou dwellest. *Psalms 32. 5. Ezek. 9.*

11. Daily meditate of thy own death, how thou must lie in the grave,

all thy honour put off; this is fit to dash thy pride of heart. *Psal.* 90. 12.

12. Mark how sin dyeth, and is weakened from day to day. 1 *Cor.* 4. 16.

13. Stir up thy self to liberality towards Gods Saints, and what thou wantest in substance, make up in prayer. *Heb.* 13. 16.

14. Take sensible delight in the great benefits of thy redemption, and all the sweet fruits that attend upon Gods favour. 1 *Pet.* 1. 13. *Psal.* 63. 3.

15. Use all thy prosperity soberly, and all thy delights with such moderation, as that they leave no wounds behind them. *Deut.* 6. 12.

16. If any cross come, bear it patiently and meekly, and labour to profit by it. *Mich.* 7. 9. *Psal.* 109. 67.

17. Labour above all things to keep peace with God, and delight in him as the chiefest treasure. *Psal.* 37. 4, 5.

18. Look daily for the coming of Christ our Lord, for the full deliverance from all the miseries of this life. *Luke* 12. 35, 36.

19. Fall not from thy first love,
but

but continue the liking of all good means, and make not these things unsavoury in time. *Rev. 2. 4.*

20. Before thou lie down at night look back into the day past: remember Gods goodness, and thy own sins: bless God for his goodness, be humbled for thy sins, and lie down in the peace of Christ.

An observation upon the inward tryal, wherewith the Lord did exercise a Reverend Divine before his death.

BY this we may see that the assurance of Gods mercy, and feeling of his love is not in our own power, nor depends upon any thing in us, neither altogether upon our faith, nor integrity of life, but it is a special favour which the Lord giveth and taketh away at his pleasure. Also we see what an impediment to faith, and the comfort of the Spirit deep melancholy is. Howsoever we behold Christ by faith, not by feeling, we must not therefore measure his love by our eye-sight, but by his

promise and free covenant. *And there may be and is good assurance of faith, where there is little or no comfort of feeling.* Faith looking to the promise, the stay and assurance of it, is without us, but our feeling is within us : therefore is there great difference between them. The one may be strong, the other weak. *And if our inward comfort of sense and feeling of Gods love were not much eclipsed many times, and if he should not withdraw it, there were little or no work for faith to do, which is neither exercised much and discerned less when it goes down hand in hand with the other.* But the Lords wayes are secret, and why he affordeth a great measure of comfort to some deny ing it to others (as dear unto him as the former) we are not to search. Only let us beware we stand not in our own light, and that we do not wilfully cast a mist before our own eyes, so that we cannot see the gracious countenance of the Lord shining upon us, being still doubtful and fearful whether it be his Spirit that speaks to our consciences or no, espe-

especially when we find that he speaks no other to us inwardly but that which is the voice of the same Spirit, speaking in the word and agreeable therunto.

A Prayer for the Kings most Excellent Majesty.

GOD the unspeakable Author of the World, Creator of men, Governour of Empires, and Establisher of all Kingdoms, who out of the loins of our *Father Abraham* didst chuse a King that became the Saviour of all Kings and Nations of the Earth. Bless, we beseech thee, thy faithful Servant, and our dread Sovereign Lord, King *Charles*, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid and protection; Visit him as thou didst visit *Moses* in the Bush, *Joshua* in the Battle, *Gideon* in the field, and *Samuel* in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the blessing of *David* and *Solomon*. Be unto him

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him an Helmet of Salvation against the fear of his enemies, and a strong Tower of defence in the time of adversity. Let his Reign be prosperous and his dayes many. Let peace, and love, and holiness, let justice, and truth, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience: and let him so duly serve thee here on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord, *Amen.*

F I N I S.



*A Miraculous Preservation of
Eight men left in Greenland,
1630. for the space of Nine
Months, and twelve dayes.*

M Ay the first 1630. the
Muscovy Merchants of
London, sent a ship cal-
led the *Salutation* of
London for Greenland.

The which ship with two others
Arrived there in safety the Eleventh
of June following, being all com-
manded by *William Goodler* Captain.
At *Bell-Sound* he staid, where he
met with store of Whales, and quick-
ly made a Great voyage.

And so sent for the *Salutation* to
the *Foreland* to take in part of his
Train Oyl.

By the way as they went to him
meeting with cross winds, the
Master set Eight of his men on shore
to kill some Venison : These men
took

took with them a brace of Dogs, a Snaphance, two Lances and a Tinder-box, went on shore, and that day they slew fourteen good Deer.

Being weary, and the night coming on, they betook themselves to rest; Intending the next day to make an end of their Hunting, and so to return to their ship: but the next day proved foggy, and there was much Ice between the shore and the ship, and the wind coming Southerly, the ship was fain to stand so far off into the Sea to be clear of the Ice, that they lost the sight of her; and the weather growing thicker and thicker, they resolved to Hunt along to *Green-Harbour*, and there to stay on ship-board till their own ship should come into the Port.

In this passage they killed Eight Deer more; and so having laden their shallop with Venison, they kept on their course to *Green-Harbour*: but when they came thither, to their great astonishment the ships were departed.

And now they had but three dayes for their departure out of that Country, and therefore made all speed to *Bell-Sound* to their Captain, and left
de-

delayes should prove dangerous they lighted their shallop by heaving their Venison over-board into the Sea.

And so they hasted all that night, and the next day the weather being clear they made forward, but having no compass to direct their course by, they wandred up and down so long till the ships were departed. This filled them with fear and astonishment, knowing that neither Christian nor Heathen had ever Inhabited those desolate Countreys.

They were informed likewise that the Company of *Muscovy* Merchants, had once procured the Reprieve of some Malefactors condemned to death here in *England*, to whom they promised pardon, with money, cloaths, and victuals, if they would continue there one winter: but when they came thither, and took a view of the desolateness of the place, they chose rather to return to *England*, and there to satisfy the Law with the loss of their lives, than to stay in so desolate and dark a Country. They remembred also a more terrible example of nine good and able men,
left

left there formerly by the same master who all dyed miserably upon the place, whose bodies were disfigured by the Savage Bears and hungry Foxes. But being in this sad condition, they consulted of the likeliest course for their preservation, and so resolved to go to *Green Harbour* to kill some Venison for part of their winter provision, which they did: for the first day they killed seven Deer and four Bears, the next day they killed six Deer, and so returned to *Bell-Sound* to their Tent, where they intended to take up their winter quarters.

But in their passage the night coming on; and the wind blowing hard, their shallop sunk into the Sea, and so wet all their provision, and some of it they found swimming up and down by the shore, the sight whereof much troubled them, to see the best part of their provision, the only hope of their lives under God, in danger utterly to be lost or spoyled by the Sea-water, but they ventured out into the High wrote Sea to their shallop to save the remainder of their provision; this they did and by main force

orce drew the shallop to the shore, and then went along the Sea-side to gather up such of their provisions as was swimming up and down, and so returned to *Bell-Sound*, where they took out their provision, and viewed their Tent. Of Timber & Board it consisted and was covered with *Flemish Tyle*. The use of it was for the Coopers to lodge in, whilst they put up the Train Oyl. Then they built another Tent within that for their habitation, the length of which was twenty foot and the breadth sixteen, in which they set up four Cabins, quartering themselves two and two in a Cabin. Their beds were the Deer skins dryed, and for firing they broke up some old shallops that were unserviceable and stowed them over the beams in the great Tent to keep the snow from driving through the Tyles into the Tent.

Having thus fitted every thing in the best manner they could, they looked out into the *Sound*, where they espied two Sea horses lying asleep on a piece of Ice. Whereupon with a harping Iron they hastened to them and killed both; And so bringing

ing them a shore, they roasted, and eat them. But the nights and cold increasing, viewing their provisions, they found it too small by half, and so stinted themselves to one meal a day.

Then for the preservation of the Venison ; They roasted every day half a Deer, and stowed it in hogs-heads, and again surveying their provisions they found a necessity to cut off one meal more, for four dayes in the week they fed upon mouldy whale fritters, and besides the want of meat they began now to want light , for from the fourteenth of *October*, to the third of *February*, they never had sight of the *Sun*. But the *Moon* when not obscured with Clouds, they alwayes saw shining as bright as in *England*, all which darksome Time they could not tell when it should be day, and when night.

In the beginning of *January* the cold proceeded to that extremity that it raised blisters on their flesh as if they had been burnt with fire, and if they touched Iron, it would stick to their fingers like bird-lime.

Looking out on a bright day they
saw

saw a great she Bear with her Cubs coming towards their Tent; she soon cast her greedy eyes upon them, but with their Lances they wounded her that she tumbled on the ground biting the snow for anger, but her Cubs escaped. The weather was so extream cold, that they were faine presently to retire to their Tent, and having warmed themselves, drew in the Bear, wherewith they dined merrily, and it served them twenty dayes, only this mischance they had, eating her liver, it made their skins to pill off. When she was spent they yet feared their provision would not hold out till their fleet came out of *England*, but God sent many Bears to their Tent, at times, at least forty, whereof they killed seven, one of which was at least six foot high.

By this the chearful dayes lengthened so fast that several sorts of fowl resorted thither, upon which the Foxes which all winter had kept their Burroughs under the Rocks, came abroad to seek for their livings, whereupon they set up Traps, which they baited with the skin of these

these fowls, by which means at several times they caught fifty Foxes, all which they roasted and found to be good meat. Then taking the Bears skins and laying the fleshy side upwards, and making springs of Whale-bone, they caught about sixty Fowls as big as Pigeons.

May the first, the weather being pretty warm, so that they went abroad to seek for provision, they met with abundance of *Willocks* Eggs, of which they carried home thirty. The same day there came two ships of *Hull* into the *Sound*, who knowing that some men had been left there the year before, being very desirous to know whether they were dead or alive the Master man'd forth a shallop, to go as near the shore as they could, and so over the Ice to the Tent. When these men came near the Tent, they hailed them with the usual Word of the Sea, Crying *Hey*; to which one of them in the Tent Answered *Hoe*, which sudden answer almost amazed them all, but perceiving them to be the very men left there, with joyful hearts embraced one another.

After

After a little discourse they resolved to leave the Tent and to go with them to the ship, where they were welcomed after the heartiest and kindest English manner, and so they stayed with them till the *London* fleet came, which was three dayes after : at which time they went aboard the Admiral, who made them very welcome, and gave order that they should have any thing in the ship that might do them good. He gave them apparel also to the value of twenty pound, so that after fourteen dayes refreshment they grew all perfectly well : but when some of them went to their own Master that left them there, he fell foul upon them, calling them *Run-a-ways*, with other harsh terms far enough from the civility of an honest man. Thus they continued in the fleet till the twentieth of *August*, at which time they with joyful hearts set sail through the foaming Ocean, and though sometime crossed with contrary winds, yet at last they came safe to an Anchor in the River of *Thames*, and the *Muscovy* Merchants dealt very well by them.

The



*The strange Preservation of
two Slaves from the Bondage
of the Turks.*

Four *Christian Slaves*, being in the ship of an *Algire Privateer*, resolved to make their escape in a Boat, which one of them which was a Carpenter, undertook to build: the Carpenter set himself to work about making of Wooden pins, and other pieces necessary for the fastning the Boards, whereof the Boat was to consist.

The *Turkish Captain* asked him one day what he did, and was satisfied with the answer the Slave made, that it was only to avoid being idle, and to have things in readiness to mend the Long Boat, when need were. Having appointed a time for the execution of their design, they took off five boards from the Room, where the provision was kept: whereof they used two for the bottom,

TWO

Two
Turkey
preserved.

Slaves in
Wonderfully



put

to Sea.



in a

Storme.



Mooras put
them



place this at the latter end pag. 10.



two others for the sides , and the fifth for the prow and the Poop, and so made up somewhat that was more like a Trough than a Boat. Their Quilt served them for Tow, and having pitched the Boat well, they set it into the water , but when they would have got into it, they found that two men loaded it so, that being in danger of sinking, two of the four desisted from an Enterprize, wherein they thought to meet with more danger, than in staying a while longer among the *Turks*, so that only two, one *English* man, the other a *Dutch* man, ventured themselves in it ; all the tackling they had was only two Oares, and a little Sail, and all their provisions, a little Bread and fresh water ; and so they put to Sea , without either Compass or Astrolabe, insomuch that being the first day overtaken by Tempest , which at every wave filled their Boat, they were forced to go as the wind drove them , without keeping any course. They were continually employed in casting out the water, the Sea had spoyled their bread, and

and they were almost quite spent, in as much as they could not take any rest, and then were cast upon the coast of *Barbary*, there they found a little wood, wherewith they some-what enlarged their Boat.

But they narrowly escaped being taken and killed by the *Mores*, and had much ado to get to Sea again.

What troubled them most was thirst, but they made some shift for that, with the blood of some *Tortoises* they took, and at last, after ten dayes floating up and down, they arrived upon the coast of *Spain*, at the Cape of St. *Martin*, between *Allicant* and *Valentia*; those of the Country seeing them at a distance, sent a Boat to meet them, carryed them Bread and Wine, treated them very civilly, and found them passage for *England*.

F I N I S.

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